

55
42
98

Lutheran Education

MARCH 1952



Functionalizing Religious Instruction

Constructing an Attitude Inventory

Teach with the Flannelgraph

What to Do About Spelling

VOLUME 87

NUMBER 7

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Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. — MATTHEW 28:19-20.

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments. — PSALM 111:10.

Nothing will serve us and future generations better than maintaining good schools and training the youth. — MARTIN LUTHER.

Volume 87	CONTENTS FOR MARCH, 1952	No. 7
-----------	--------------------------	-------

EDITORIALS

"I Have Given You an Example"	305
Evaluating the Teacher	305
Learning to Live with Oneself	307
Let's Keep Our Balance	307
The Value of a Degree	308
A Lutheran Citizenship Education Project	309
Functionalizing Religious Instruction	Henry F. Hoppe 311
Constructing an Attitude Inventory	Ernest E. Yunghans 318
Teach with the Flannelgraph	Hilda Mueller 325
What to Do About Spelling	Vernon Schumacher 332
"Television's Going Far—But Where?"	Herbert D. Bruening 339
Giving Comes Before Getting	Calvin T. Ryan 342

MUSIC DEPARTMENT

Worship	344
Choir Music	Carl F. Halter 347

LUTHERAN EDUCATION ASSOCIATION

Notes from the field . . . New Executive Board Members . . . "See you at the Tenth" . . . 1952 Yearbook . . . 1953 Yearbook . . . Yearbook Policies . . .	349
News and Notes	351
Current Books and Periodicals	360
Summoned to Rest	368

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LUTHERAN EDUCATION

CONTINUING THE LUTHERAN SCHOOL JOURNAL

Volume 87

March, 1952

Number 7

EDITORIALS

"I Have Given You an Example"

The hour was near when the Savior was to enter upon His passion which would culminate His mission during His pilgrimage among the children of men on earth. For the last time we see Him assembled with the Twelve in that Upper Room. An unusual procedure takes place when the Lord divests Himself of His outer garment, takes a towel and a basin of water, and washes the feet of His disciples. As an interpretation of this act of humble service, the disciples hear the Master say, "I have given you an example."

These words of the Savior deserve our meditation especially at this time when we privately and in the classroom follow Him as He approaches Calvary. As workers in His vineyard, we, like the disciples, are His emissaries. We have pledged ourselves to serve Him and His cause. This service requires frequent denial of self and at times appears humiliating. Devil, world, and flesh incite us to rebel, to shake off the yoke, and to assert ourselves. We are led to compare our calling with the occupations of others, and the advantages of the latter are painted for us in dazzling colors.

We dare not lose sight of the purpose and goal of our calling. Our world groans with fear and trembling. If ever the ambassadors of Christ should be conscious of their blessed mission, that time is now. Before them stands the Master—humble, full of compassion, conscious of His pledge to the Father to rescue man from eternal doom. Consecrated to a life of blessed service, they hear the Master and Teacher say, "I have given you an example."

T. K.

Evaluating the Teacher

In a letter to the editor of one of our college newspapers a student attempted to state the cause for decline in chapel attendance. He observed that the room had been painted, beautiful curtains and Venetian blinds had been installed, an ornate Bible had been purchased, candles had been added, a chapel choir had come into being, and ushers had been introduced. All of these embellishments failed to remedy the situation. The student suggested that "possibly something is wrong with the speakers."

In a subsequent issue of the same publication a professor came to the fol-

lowing conclusion on the basis of the text "*We have this treasure in earthen vessels.*" 2 Cor. 4:7.

When we evaluate preachers and teachers of the Gospel therefore, there is only one question which we really have a right to ask. Are they bearers of the treasure, do they teach us Law and Gospel, do they show us the way to salvation? If they do that, we ought not to be concerned about too much else. If they do not do that, then we who preach to you would be the first to say that you should stay away. But if they bring us the treasure, then you and I should hear them gladly.

A graduate of this same institution wrote the following in part to one of his previous professors.

It might prove profitable to listen to the mirror of the younger generation, the little people who were effectively bottled during college, who were not allowed to think anything their elders didn't think first, who were politely and "difficultly" silent most of the time because there was a degree at the end of the line. . . . Prestige wins, as always. But then, in a society which grants mere experience the supernatural and efficacious spirit of godhood, what has youth to say but utter nonsense? And so by our age we shall make our imprint, not by our intellect, (for it must be disciplined until its creativity is dead) and certainly not by our creativity (for it is an anathema to the possessors of power, since it competes).

If you should decide to purchase an automobile, a piece of meat, or a suit of clothes, you should have and do have a right to pass judgment with regard to the quality of the product. You have the privilege to accept or reject that which is offered. If a service is rendered, whether it is laying bricks, cutting hair, or fitting glasses, compliance with the wishes of the one who pays the bill can be expected. In schools the pattern seems to be different. The class is a captive audience. Students know that their academic status requires that they subject themselves to the idiosyncracies of the instructors. They pay for a product irrespective what the quality may be.

Without wishing to condone the "army gripe" or any facsimile thereof, or trying to urge the thought that the judgment of youth is without error, it is here contended that the educational process and product could be improved materially if more opportunity would be provided for constructive comment and criticism. It is false to assume that elementary school children have no ability to evaluate a teacher and his techniques. They may be extreme in their viewpoints, but many of their observations are precious nuggets. Likewise, high school and college students are keen analysts, and it might be profitable for teachers to ascertain their dispositions even though they may have to be qualified.

Those of us who are particularly concerned with Christian education, both pastors and teachers, must be sure that we have not immunized ourselves against public censure and criticism, that we are not using our professional association with the Word of God as a shield for incompetence. The mouths of babes may even be sources of improvement.

H. G.

Learning to Live with Oneself

"Pshaw, this is a stale day; I can't find anybody to play with," said Johnny disgustedly to his mother. The twelve-year-old lad felt lonely and depressed on that afternoon because none of his chums and playmates were available for him.

Observations such as the foregoing are not unusual today; and they are food for thought. What causes youngsters to feel forsaken, lonely, and unable to enjoy themselves except when they are in the company of their friends and associates?

One of the prime objectives of the modern school is to train youngsters to become socially adjusted. In order to prevent social maladjustments, strenuous efforts are being made to socialize the individual — to make him co-operative with others, train him so that he becomes socially approved. No one will deny that this is a worthy objective of education. Introversion and withdrawal are causes of too many personality shortcomings today. The results of tests given to high school and college students give striking evidence of this. Hence, efforts to develop socially well-balanced personalities should be encouraged on all levels of training.

While it is true that ability to meet easily and get along well with others is an essential requirement for success in life, it is also true that an individual must learn to live with himself and be happy. Life does not always provide situations which place the individual in the company of others. There will be hours and days which he must spend alone with himself. And some of our training of youth should be consciously geared to provide for that situation.

Developing the learner's interest in good books is a profitable self-activity. But concentration on the printed page and making the author of the book one's companion do not appeal to all pupils and students alike. However, there is hardly a normal individual who has not a special interest. It may be a hobby, an art, a manual activity of some kind, etc. Let us discover it, encourage and direct it.

The well-rounded personality not only is happy and spreads cheer when associating with others, but also finds company with himself a profitable and enjoyable experience.

T. K.

Let's Keep Our Balance

Neither Albert Einstein, renowned scientist, nor Arturo Toscanini, celebrated conductor, qualify as teachers in a seat of learning, because they lack the necessary academic degrees. This is the essence of an observation Dr. Ifor Jones, conductor of the Bethlehem Bach Choir, made in the course of a forum during the annual conclave of deans, regents, and regional chairmen of the American Guild of Organists, which met in Chicago and Evanston December 26–28, 1951.

An observation of this nature points up the extreme to which modern education has gone by qualifying men or women for teaching only when

they have obtained the degrees required by accrediting agencies. The emphasis upon degrees is so great, Dr. Jones felt, that something will have to be done towards recognizing and using the true worth of an individual without regard to academic degrees. As a visitor at the forum remarked under his breath, "What counts nowadays is how you look on paper, not, who you are, what you know, or how you can put it across."

This remark seems to offer a yardstick for measuring the true worth of an individual who is an educator. What kind of person is he? What's his philosophy of life? What are his virtues, his faults? Above all, is he, or is he not, a true Christian? Next, does he know his subject? (How or where he acquired his knowledge may prove immaterial.) Can he impart his knowledge attractively and effectively? Is he teaching his pupils to think for themselves? And so on. LUTHERAN EDUCATION has often listed the qualities and qualifications of a good teacher as well as the aims, purposes, and objectives of education, especially Christian education.

In our circles there is also a tendency to evaluate men and women principally or even solely on the basis of academic degrees. People with degrees are *ipso facto* considered more competent to teach or preach than those without degrees. The latter are often regarded consciously or subconsciously as either ignorant or indolent or both. A distinction is also made between those who hold earned and honorary degrees. Too often it is forgotten that men have received honorary degrees because of their outstanding scholarship or exceptional service.

Let's keep our balance. Let's not overestimate people with degrees or underestimate people without degrees. Rather, let us judge each individual on the basis of who he is, what he is, what he knows, and how he uses his talents, knowledge, ability, and experience.

H. D. B.

The Value of a Degree When Thoreau was asked by the fiscal representative of Harvard University to pay five dollars for his diploma, he declined the proposition, stating that the honor to be conferred was not worth the price.

Just what are the advantages of holding a degree? Does a degree carry with it added social prestige? Is it a guarantee of competence? Does it open new avenues to positions of higher rank? Does it contribute to professional status and stature? Does it permit a person to make more liberal contributions to his profession?

A college degree is no guarantee of success. There are Ph. D.'s who have not distinguished themselves in the world of affairs. Some college degrees have been granted by diploma mills in consideration of a few correspondence courses and a sizable sheepskin fee. Some degrees have been bestowed on people whose major attribute was persistence. There are those who have received honor and acclaim because they had the patience to accumulate and summarize an abundance of previously recorded information. They are at times

referred to as "pebble counters." Then there are those who have a deserved reputation for academic achievement, but they have failed to make acceptable social adjustments, a prime requisite to success.

There are people who hold either earned or honorary degrees and do not deserve them. Contrariwise, there are many people who have rendered distinguished professional service and go unheralded. The honorary degree may be granted because the recipient is a potential donor. It may be the result of a plain case of horse trading. A soothing chiropractic treatment applied to the right people at times has a beneficent effect. It is tragic to note the many degrees that have been handed to people who have contributed nothing in the way of research or have written little or nothing to expose a point of view. It is equally tragic to note that among the people who are by-passed there are those who wrestle valiantly with great problems and have the backbone to have an opinion and dare to express it.

Then, shall we conclude the degrees are a lot of hokum? Shall they be abandoned because there are injustices?

It does mean something to have a degree from a reputable school. It means that the individual has survived rigorous training in initiative, organization, and aggressiveness. A higher degree means training in research techniques. It means the subduing of bias and prejudice and the substitution of conclusions based on reliable and valid data. It means the replacement of care and caution for cocksureness.

Should a degree be a professional requirement? Yes! There will be injustices in such a procedure. However, think of all the quackery which would be introduced into a profession which had no standards with which people must conform. Would anyone be willing to have the medical profession cancel its qualifying standards? A person shudders to even think of a situation such as that. In like manner the teaching profession must have qualifying standards. Not all doctors of medicine command our respect, but in the composite they constitute a reputable body, and they are making significant contributions to social well-being. The same may be said of clergymen. Not all degreed teachers are rendering distinguished service, but one dreads to think of a day when the bars would be let down to admit anyone to the professional ranks. That would be chaotic.

H. G.

A Lutheran Citizenship Education Project

Current educational literature is replete with materials on citizenship. From all parts of our country come reports of citizenship studies carried on in numerous school systems. A prominent teacher-training institution has set up a continuing citizenship education project, designed to orient school systems to more effective methods of citizenship education and to supply adequate resource materials. It is obvious that educators are seriously concerned with the problems of citizenship education. They have come to realize that training for citizenship is not an intellectual exer-

cise, but that good citizenship results from a basic set of attitudes, a philosophy, a way of thinking and of living with fellow men.

We believe that what makes good Christians, makes good citizens. This is a fundamental part of Lutheran educational philosophy. We base our teaching upon the inerrant Scriptures, and many no doubt feel that they are meeting with at least moderate success, and rightly so. But what actually is the over-all picture? How effectively are we training for Christian citizenship in our elementary schools, in our high schools and colleges, in our Sunday schools and other part-time agencies, in our youth organizations? Do we always fully employ Christ's "citizenship education" techniques? Where might we improve? Are additional materials needed?

It would seem that our educational system, having training for Christian citizenship as one of its principal objectives, ought to develop its own citizenship education project, based upon a Christian philosophy of education. (Public school studies and projects could provide excellent "basic training" in general techniques for our personnel.) Certainly such a scholarly research project should receive wholehearted support. We have qualified personnel at our teachers' colleges and elsewhere to carry out such a project. Without a doubt it could be of inestimable value to our educational system and to Christ's kingdom at large. Let's consider a Lutheran Citizenship Education Project.

PAUL T. LUEBKE

EDUCATIONAL EVENTS OF 1951. — Schoolmen persuaded the Defense Production Authority to increase its allotments of structural steel for public schools.

School superintendents and college presidents united in a demand for a fair share of the television spectrum for educational programs.

Congress enacted the Universal Military Training and Service Act with its deep implications for compulsory military training in the near future.

The Veterans Administration cut off the right of veterans to begin new courses of study under the G. I. Bill of Rights.

West Point expelled 90 cadets accused of cheating in examinations.

Proponents of Federal aid to education admitted defeat in Congress, decided to reform their lines, reconstruct their tactics for the future.

Congress decided that after November 1 most schools and colleges will no longer have to collect a Federal tax on admissions to school events.

The Supreme Court decided to review a batch of important cases involving segregation, religion in the schools, and loyalty oaths.

Harvard University required, for the first time, all freshmen to take general education courses for a broader understanding of the civilization in which they live.

College enrollments dropped from 2,296,000 in 1950 to 2,116,000 in 1951, a 7.8 per-cent decline. Enrollments in teachers' colleges dropped 11 per cent.

Some 339,000 college students took a national examination prescribed by Selective Service; 63 per cent passed. The test was supposed to establish one criterion for deferment; another was a student's standing in his class.

Public schools were aroused to the danger of the use of narcotics by pupils.

Functionalizing Religious Instruction

HENRY F. HOPPE

There can be no doubt that religion is the most important subject taught in our schools. If such were not the case, it would be difficult to justify their existence.

Even though our instruction in the secular branches were superior to that of the public schools in our communities, the costs of duplicated efforts would discourage a separate school system. Granted, too, that since we are not plagued by the bigness of a system and can therefore more easily individualize our instruction and make the learning experiences more lifelike, we would still wage a losing battle for existence if it were not for the religious training offered in our curricula. But if we can honestly make these claims and, besides, offer a positive program of religious instruction which is vitally important for temporal and eternal happiness, then our parish schools need not be apologetic for their continuance and expansion.

We thank God for the genuine interest in Christian education in our Church and the general efforts for the improvement of our parish schools, particularly for the improvement of our religious instruction in these schools.

This is as it should be, because our teaching of religion ought to keep pace with the improved techniques and methods which have been adopted in the secular branches. Not discounting the fact that the Holy Spirit works faith in the hearts of men even when there are no fancy methods and techniques employed in the teach-

ing or telling of God's message, nevertheless a drab, lifeless, cold, or page-for-page and passage-by-passage presentation of the subject can become a deterring factor to its ready acceptance by those who are taught. The Word of God is a living, life- and joy-bringing message. Hence its presentation should be of such a nature and in such a manner that all can easily recognize it as such.

Two questions are inherent in the foregoing conclusion: (1) What is the purpose of our religious instruction? and (2) What type of presentation will best help us to attain that purpose?

PURPOSE OF RELIGIOUS INSTRUCTION

Answering the first question could involve almost endless repetition of much that others have said and written very ably. It is beyond the confines of this article to examine and re-discuss the whole subject of religious instruction. I shall restrict myself to the fundamental concept with which this discussion is concerned.

Christian education aims to make known God's plan of salvation. This knowledge is Bible-based. From it certain attitudes, feelings, emotions, and convictions are formed which have a definite relationship to the Christian's daily life. Since conduct is determined to a large degree by one's knowledge and one's attitudes toward any given situation and one's previous experiences in similar situations, Christian education emphasizes actions which are compatible with the

Christian ideal exemplified in Scripture.

Briefly, then, we could say that Christian education, based on faith, equips pupils to meet life's situations and problems to the glory of God. By and large, the fundamental precepts are learned by the pupils in the period of religious instruction. They are applied, however, in the secular subjects when and where they are pertinent. In teaching religion, therefore, our purpose must be to convey the necessary concepts and cultivate the attitudes which will prepare the pupil for eternity and for the happy, useful temporal life of a child of God. When considered in this frame of reference, the purpose of religious instruction is functional. It is life-directed and provides generously for emotionalized controls of conduct to help integrate knowledge, attitude, and conduct.

METHODS OF INSTRUCTION

In order to answer the second question, we must first examine several approaches to the teaching of religion. Several common approaches which suggest themselves are the catechetical, the lecture, and the Bible story methods.

Catechetical Approach. — As to the catechetical approach, it is well known that a catechism is a book of questions and answers. In order to assure the correct answers to questions of doctrine as we know them from Scripture, our Church has published the Synodical Catechism and the former Schwan Exposition of Luther's Catechism. Using these texts, most teachers formerly adopted the catechetical method. By and large, the method

simply elaborated on the textual content in the form of questions and answers. The set of questions used was called a catechization.

Closer examination of the technique discloses the fact that there are some twenty rules to be followed in the formulation of questions if good questioning practices are to be observed. Therefore the catechization was usually such that it had to be carefully prepared in advance in detail. Often such a set of questions was re-used year after year. At times it was even a published list of queries and responses, elaborate and excellent in structure, which the teacher used.

Artificial catechizations, such as described, did not tend to result in functional instruction. The explanation, elaboration, or exploration of the textual content dealt primarily with the teaching of concepts and the acquisition of factual knowledge. Each question had its "one and only" answer, and any departure from the line-up made it difficult to accept any other response as correct. Catechizations of this type could hardly take the individuality of pupils into account. Furthermore, it would be illogical to assume that a method with primary emphasis on acquisition of knowledge would contribute much toward cultivation of attitudes and the development of emotionalized controls of conduct in the period of religious instruction.

Digressing for a moment, let us realize the benefit of a concomitant learning experience when knowledge, attitude, and conduct are integrated. Experience will show that less disciplinary action is required in the

classroom in which the attitudes and conducts are emphasized in the religion period. In classrooms where the catechetical approach to the teaching of religion is used, most attitudes and conducts are taught only when disciplining youngsters.

Another failing of the catechetical approach is in the lack of rapport between teacher and children. True, a goodly share of the talking is done by children, but it is not of conversation type. Besides, many instructors require complete memorizing of the body of material. These conditions are the ingredients of potential resentment toward attempts to achieve further growth in understanding the teachings and principles of Christianity as laid down in God's message. Is it any wonder that some children and adults "graduate" from the school of God's Word?

Lecture Method. — The other approach to the teaching of religion is the lecture method. The name indicates the nature of the procedure. Facetiously, this method has been dubbed "preaching at the kids."

By using the lecture method, knowledge, attitude, and conduct may be stressed. The procedure falls short, however, in several other respects, notably in the lack of pupil participation. Furthermore, it is very doubtful whether the individual pupil's needs receive attention through this method, even when it is well organized. Besides, the attention span of the pupils usually is not taken into account. Worst of all, provision for emotionalized controls of conduct is notoriously absent. The pupil receives no opportunity for experience in the expression

of his faith. Evidently, the lecture method will not aid greatly in functionalizing the religious instruction.

Bible Story Approach. — The third method makes Bible History the approach to the teaching of religion. A specific Bible story is studied according to one of several plans: one-day treatment, two-day treatment, etc. Characteristic of the method are the doctrinal conclusion used at the end of each lesson period and the application for daily life deduced from the story.

Although the doctrinal conclusion may be arrived at by any of several avenues, it is generally reached catechetically as a result of the questioning employed to check the facts of the story. Unfortunately, this general practice is not the happiest use of the method. However, it should be stated immediately that of the three commonly used approaches, the Bible-story method offers the best opportunity for the functional teaching of religion. Imagine the fruitful possibilities for functionalization if the discussion-type question were used for the doctrinal application. Leading from discussion into activities and experiences will be found a rewarding effort, one which is productive of personal joy and satisfaction and a lively, genuine interest on the part of the pupils.

Bright as the picture of the proposed extension of the method may be, it is not the final answer to the question: What type of presentation will best help us to attain the purpose of our religious instruction? In the first place, not all doctrine can be taught on the basis of the selected Bible stories. Furthermore, knowl-

edge of doctrine and Bible history are not the sum total of our religious understanding and experience; and the catechism and the Bible-history textbook are not the only media for the development of Christian concepts and attitudes.

Let us consider the whole program of religious instruction from the viewpoint of grades or departments of the educational structure. The extended Bible-story method is a contribution toward a functional program in the primary grades. The historical arrangement of the stories develops the fundamental chronology. The Concordia Primary Religion Series is constructed on that basis and provides integrating experiences which make for a functional course.

FUNCTIONALIZING ACTIVITIES

Finding only a partial solution in the aforementioned approaches, we must look elsewhere for a method which lends itself readily to the inclusion of functional materials. We shall point out several ways in which the expected results can be achieved. Let us recognize that what has been said until now is applicable across all grade levels. While the further suggestions are not always usable directly in their stated form on the primary, being adaptable particularly from the intermediate level upward, the theory is applicable on all grade levels.

It has been hinted above that religion cannot be taught functionally when it is taught in compartmental fashion. We need only to look at a typical class schedule to see some of the barriers set up against functional

instruction. We see a block of time, usually of an hour's duration, divided into sections for devotions, memory work, and either catechism or Bible history alternated in some manner. Sometimes the Friday schedule lists church history in place of the last two mentioned. While such a schedule does not completely rule out the possibility of functionalization or teaching the subject as an integral whole, it does not provide for life-directed instruction. It virtually "pigeonholes" the subject matter into a specific number of experiences and sometimes leaves the impression that they are somewhat, if not totally, unrelated to one another.

The functional approach requires careful planning. The aim must be to provide for unity of purpose and the integration of the various activities to that end. Devotions, memory work, and discussions must focus on the central thought. Next, provision must be made for integrating experiences and activities which will help the pupil to form attitudes and make resolutions for conduct. If the topic is of significant scope and is organized into a larger unit, thought should be given to the construction of an evaluative instrument which attempts to measure pupils' attitude changes and provides for reasonable judgment of conduct.

Devotions. — The functionalizing of devotions is sufficiently important to merit some consideration. Under the guidance of the teacher, children will respond readily to conducting the devotional exercises. In time they will be ready to assume some or all of the

following responsibilities which the leading of devotions requires:

1. Selection of an appropriate hymn to be sung
2. Suggesting and reading a Scripture passage which will correlate with the topic of the day
3. Preparing and reading a fitting prayer
4. Choosing a suitable section of the Catechism for unison recitation by the class

There are many implications which such an approach has for the training of the attitudes and conduct of the pupils and making their spiritual knowledge meaningful.

Memorizing. — For correlating and functionalizing memory work we refer to the recent article by A. H. Kramer.¹ Note from it that the amount of memory work is governed more by its applicableness than by the ability of the pupil to memorize. Furthermore, the understanding of the passage helps the pupils to see it in relationship to the topic and stimulates them to absorb as much as their capabilities, with the teacher's encouragement, will permit. Briefly, memory work, too, must be functional, life-directed, meaningful.

Discussions. — So-called discussion-activity time is really a misnomer, but it is used here for lack of a more descriptive term. Children, especially those of the intermediate grade level, prefer to name this largest block of the period as "talking and doing time." However, it is more inclusive than either of the terms indicates. This part of the period actually in-

cludes a variety of experiences which are aimed at the understanding of concepts, the cultivation of attitudes, the training of conduct, and/or the expressing of the resolve to emulate the desirable conduct evident from the lesson material. Emotionalized controls of conduct are used whenever the opportunities present themselves.

There is a fundamental connection between knowledge, attitude, and conduct. This connection may be simply stated thus: what I *know* helps change my *feelings* and creates the desire for a given *action*. This may be an oversimplification, but it conveys the thought basic to functional instruction, especially that of religion.

We emphasize that understanding of concepts is based upon aims and objectives. We are anxious about "getting the point home," usually at the end of the lesson. But have we thought that it might be good sense to present the aim, or objective, first, then develop it, and have the pupil state it as the summary? By this change of procedure blank or expressionless looks of youngsters might be converted into faces betraying understanding and interest. The teacher will have little difficulty in creating experiences, discussions, activities, Bible readings, meditations, or exercises which would develop the knowledge related to the aim.

Developing Attitudes. — On first thought it may seem that the cultivation of attitudes presents a more complex problem than does the development of concepts. In a sense this is true, but it is true only in so far as we have lacked in that emphasis and

¹ A. H. Kramer, "Memory Work," *Lutheran Education* (December, 1951), pp. 181-187.

practice in our teaching. One point to remember is that the attitude is usually implicit in the statement of the concept or knowledge. For example, God hates sin, but loves the sinner (knowledge): joy over the fact that God loves us sinners (attitude).

Often attitude may be cultivated correlatively or simultaneously with the knowledge concept by emphasizing the desirable attitudes during the discussion. To illustrate, let us think of prayer.

A Lesson in Prayer. — Directed to read Matt. 6:5-15, the pupils begin to see attitudes in relation to concepts and assimilate a fuller, more meaningful comprehension of the Biblical account. After restating each petition in their own words in the discussion, pupils are confronted with questions pointing to attitudes to be developed, such as the following:

1. Why should Christians not make a show of prayer?
2. Against what danger does Jesus warn in long prayers?
3. Why does Jesus tell us to pray privately?
4. At which times of the day do you regularly pray alone?²

Proceeding to the conduct, rule for personal life, or resolve-for-action step in the sample quoted above, pupils are asked to list eight reasons from a Psalm, showing why we are to offer prayers of thanks and praise. This is but one of several techniques which can be employed. Suggestions similar

to those offered previously in discussing attitude and concept assimilation are usable. One need only to weigh them in favor of conduct, or resolve, or rule to live by. The following directions are illustrations:

Write a prayer of your own for a spiritual blessing (having to do with your salvation).

Write a prayer asking God for an earthly blessing (having to do with your welfare and happiness on earth).³

In carrying out these directions the pupil expresses his own thoughts, although colored by his attitudes, feelings, and emotions. He actually prays as he writes and thinks through his prayer. His conduct is trained, his attitude cultivated, and his own emotions and feelings come into play in a controlled situation.

The singing of hymns studied in a similar fashion and under like conditions and relationships accomplishes a similar purpose. Meditative activities, opportunities for profession of faith, relating what pictures come to mind from the reading of a specified passage, and leading the discussion on the basis of slides or filmstrips are a few among many other techniques which can be employed with profit.

The Third Commandment. — Here is an example of functional teaching which may be used as the opportunity presents itself. Let the children figure their class average for church attendance of which they have kept a record over a period of several weeks. Lead off with the question: Would you be missing from church if you knew that Jesus would be the preacher next Sunday? Leave the question unanswered,

² From *God and I*, an Experimental Unit in Religion for the Intermediate Grades by Henry F. Hoppe, Edward M. Streufert, and Elmer H. Huedepohl. Published by the Board for Parish Education, St. Louis, Mo., 1951.

³ *Ibid.*

and immediately direct them: In one sentence tell why you would be there. Get a representative sampling of the answers, and discuss them briefly. Follow with: Write a short (three-or four-sentence) paragraph in which you tell why you should be there as often as possible. Have several of the responses read aloud. Conclude with: In one sentence tell how you can help to improve the attendance. Discuss these replies also.

If we are not amazed at the result, it may be that we have grown too methodical to appreciate the thinking and the power to will that is present in these "little ones" to whom Jesus refers. There is also the possibility that we may feel that too much time is being spent in which the teacher is not teaching because he is not talking or questioning; or the classroom is quiet, and we fear the criticism that pupils ought to be doing something more worth while. But why forgo the real opportunity to cultivate attitude, train conduct, and mold character under most favorable conditions?

Testing Functionalized Teaching. — A final word concerning the evaluative instrument for those of us who are willing to experiment by organizing a larger segment to be studied and treated functionally. As indicated before, it is first necessary to give thought to weighing the testing exercises in favor of attitudes and conducts. Some of these may be included in the common objective tests by wording items as attitude and conduct statements. However, a more effective evaluative technique is the problem or judgment test. These consist of short case stories which call for the pupils' judgment of real life situa-

tions. Naturally, the wording must be kept on the language and experience level of the children.

The following are a few samples from a judgment test (primary level) prepared by Student Teacher William Knorr in co-operation with me.

1. Judy, Jack, and Joan are sitting in church. Judy is sitting up straight and listening. Jack is playing with his car. Joan is talking with her girl friend.

Which child came to church to learn of Jesus? Underline the right one.

Judy Jack Joan

2. In school the children learned that they can show their love for God by helping their parents. Here is what three of them said after helping Mother set the table.

Susan: God will be proud of me for helping you, Mother.

Larry: I am glad I showed God that I love Him by helping you, Mother.

Edith: Shall I help with the dishes, too, Mother?

Underline the name of the child who showed true Christian love.

Although the answers seem quite evident to our adult minds, let us remember that primary children's minds are supplying them. After the test has been checked, some time should be spent on discussion of the result.

Let us use our opportunities to the best of our ability. The work is not always easy, but the rewards are many and great. There is personal joy and satisfaction in the knowledge that we have suffered "the little ones to come unto" Him, their Savior and ours, under the best conditions we can provide according to the talents which He has given us. Our best is none too good for Him and His work.

Constructing an Attitude Inventory

ERNEST E. YUNGHANS

Can we measure Christian personality?

With all respect due the doctrine of sanctification of life, and in full appreciation of the immutable truth that whatever good emanates from our lives as Christians will always be creditable to the Holy Spirit, we nevertheless are convinced that there are measurable aspects to the Christian personality.

If a test can be constructed to measure certain observable constituents of the Christian personality, it follows that from such a test we may derive an opportunity to evaluate the effects of the human element in Christian training. And from such knowledge should proceed the desire and the effort to improve our own personal contributions to character and personality development—to be better instruments in the hand of the Spirit.

Such was the thinking which motivated the appointment of the committee for the measurement of personality, a subgroup of Synod's Tests and Measurements Committee. Such was the logical basis for the construction of the *Attitude Inventory* soon to be available to Christian educators.

HISTORY OF THE PROJECT

Since it is hoped that this test will find wide use especially within the Lutheran Church, and since this test will likely open many new vistas of research in the development of the Christian personality, it becomes necessary to give a clear account of the reasoning underlying the construction

of the instrument. That is the purpose of this writing.

Beginnings were made in August, 1949, at which time the Board for Parish Education conducted a week-long workshop for the benefit of its Committee on Tests and Measurements and the members of the three subcommittees. The subcommittee for the measurement of personality at that time consisted of Prof. W. O. Kraeft (River Forest), chairman; Prof. Oliver E. Graebner (Valparaiso); Mr. Herbert E. Kaiser (Trinity Lutheran School, Mount Clemens, Mich.); Mr. Elmer Pflieger (Detroit Public Schools); and the writer. Mr. Kaiser has since found it more convenient to be assigned to another subcommittee.

After defining our aims and delimiting our field of study, we set upon the painstaking task of constructing items. Care was taken to control the vocabulary of every item so that the final test could be administered to children as young as eleven years of age. It was further attempted to cover every aspect of Christian life which would normally come under the influence of formal Christian training during the upper elementary and high school years. Frequent revisions were made in the proposed items.

In the early months of 1950 a list of 260 items was submitted for study, rating, and comment to more than a hundred men experienced in the field of child training. The group included pastors, professors, and teachers. The ratings and comments returned by this group of experts was given exhaustive

study by the committee during the following summer. Many very valuable and helpful suggestions were thus obtained, and it was decided that another drastic refinement of the items was in order. During meetings in January and March of 1951 a revised list of items was constructed. This refined list was then submitted to a second group of experts. It was also given to over 500 high school students and a like number of pupils in Grades 5 to 8 to test the practicability of the proposed test. From this list were eventually gleaned enough significant items for the construction of two forms of the *Attitude Inventory*.

Then, at this stage, three major questions presented themselves. How could we select the items which show greatest promise as valid indicators of Christian ideals, attitudes, and behavior? How could these items be compared so that a differential weighting of items could be realized? And, finally, since two forms of the test were desired, how could these forms be equalized at this time?

VALIDATION OF THE ITEMS

Test items are usually validated by direct correlation with the criterion itself or by correlation with accepted and proved tests which measure the same trait. The former method seemed inadvisable and impractical. It would have required too elaborate and too expensive a procedure, involving the possible training of special observers in the process of evaluating the Christian personality. The latter method was altogether out of the question inasmuch as there are no other suitable tests of Christian personality.

In view of all this it was decided that at this stage in the development of the test the best and most practical criterion against which to evaluate our items would be that of expert judgment and opinion. Sometimes it is possible to satisfy one's purpose by relying on the opinion of just one or two experts. Our conviction that we needed the pooled opinion of many experts was fully justified by the results we obtained.

In the spring of 1951 ninety-one experts submitted ratings on 261 items. These experts had been instructed to rate each item on its own merit and to indicate on an eleven-point scale the degree to which they felt that the item suggested conformity or non-conformity with Christian ideals or Christian growth. They also were asked to offer comment on any item which appeared to them to be ambiguous, controversial, or indicative simply of acquired knowledge not necessarily the result of Christian training. Here is a typical scale rating by one of the experts.

186. I like to work with people.

Minus		Plus
5	* * * * 0 * *	* 5

It may here be stated that, for purposes of measuring the pupil's attitude, a three-point scale is provided giving him an opportunity to register agreement, disagreement, or indecision. The pupil's response to the same item would, therefore, be as follows:

186. I like to work with people.

(A) D ?

Thus, in the case of any item whose expert rating fell on the positive side of the scale an agreeing answer would

be indicated on the part of the pupil. Likewise, a negative item on the experts' scale would call for a disagreeing answer on the pupil's part. Neutral items would naturally fall into the category of indecision. Except for the method of response the items are identical.

STATISTICAL SELECTION OF THE ITEMS

Our first step in the statistical selection of the items was to determine the raw mean expert rating for each item as well as the variability of such rating. The original ratings were coded to conform with a continuous scale

TABLE I. DEVELOPMENT OF THE RAW MEAN SCALE

Scales	Values Assigned to Items									
	Minus					Plus				
Original Scale -----	5	*	*	*	*	0	*	*	*	5
Coded Scale -----	0	1	2	3	4	5	6	7	8	10
Raw Mean Scale -----	0	100	200	300	400	500	600	700	800	1000

TABLE II. COMPARISON OF THE POSITIVE AND NEGATIVE DISTRIBUTIONS

Distributions	N	Range	Mean	S. D.
Positive Items -----	106	504-900	751	88
Negative Items -----	155	127-493	280	90

The final choice of the items which were eventually to be included in the two forms of the test required statistical as well as logical justification. Initial tabulations of the experts' ratings were completed under the direction of Professor Kraeft at River Forest. In August of last year the preliminary statistical study of the items was launched by the writer and completed with assistance from Professor Kraeft's office. This netted us the mean expert ratings of all items as well as their variability. During November the writer undertook the final statistical analysis. Upon this study the committee, in session on December 1, was able to base its final choice of the items and weights and to arrange two apparently equal forms of the test.

ranging from 0 through 10. Coded means were computed, rounded to two decimal places, and then multiplied by 100 to clear the decimal and facilitate handling. For a comparison of the scales see Table I.

The above technique produced an array of raw means whose actual range ran from 127 through 900, a mean of 500 being assumed by definition to be completely neutral. Naturally, the over-all distribution of these raw mean ratings was bimodal; for that had definitely been our goal. Consequently, separate frequency distributions were run up for both the positive group (items above 500) and the negative group (items below 500). Table II furnishes an insight into the nature of the two groups.

CORRECTIONS

Page 322, column 2, line 12, read: $M \pm .5\sigma$.

Page 322, column 2, line 23, read: $M \pm .5\sigma$.

Page 322, column 2, line 25, read: $M + .5\sigma$.

Assuming normality, a reasonably safe assumption justified by the two distributions, we expanded the two distributions theoretically to 3 σ 's above and below their means. Now it became apparent that the two distributions overlapped within the range of 487–550 when superimposed upon the total raw mean scale. We were safe, therefore, in considering any

items falling within this range to be utterly neutral. See Figure 1.

However, it seemed likely that two items, one immediately above and the other immediately below this neutral range, might also be neutral; or, at best, the difference between them might be so slight as to render adequate weighting erratic if not impossible. So, returning to the mean of

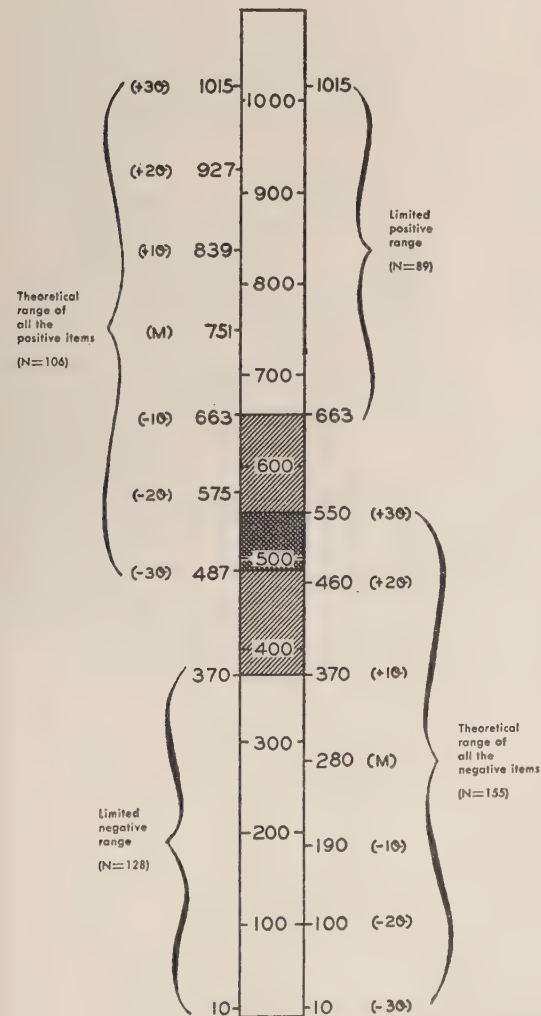


Fig. 1. Definition of Positive and Negative Areas

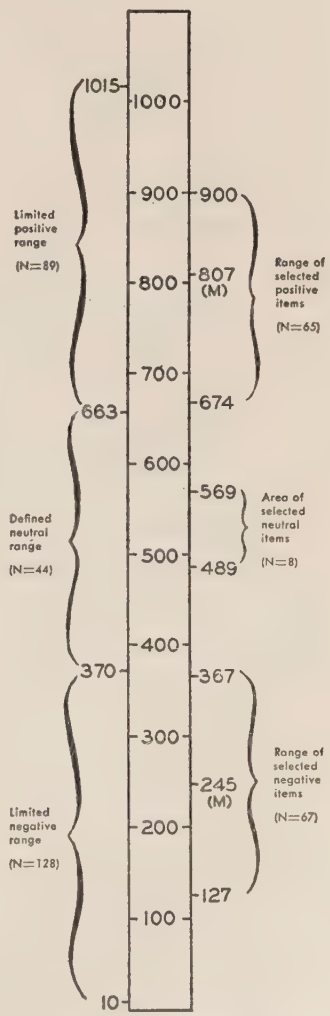


Fig. 2. Areas of Selected Items

each separate distribution, we decided to drop from consideration as discriminatory items all those falling within the area lying between 1σ above the negative mean and 1σ below the positive mean. Thus the items whose means ranged between 370 and 663 were temporarily rejected. This left us with 89 positive and 128 negative items. See Figure 1.

But the experts had been asked to comment on questionable items. Consequently, it was decided that we restrict our selection of both positive and negative items to those upon which no more than 10% of the experts had commented. This procedure of refinement reduced the number of positive items to 65 and the number of negative items to 67. Figure 2 offers a graphic account of the relative positions of the three groups of items superimposed on the raw mean scale.

WEIGHTING THE ITEMS

Having selected our items, we turned to the problem of weighting.

Distributions were run up on both selected groups from which items with more than 10% comment had been re-

moved. On the bases of these distributions the raw means of the selected items were translated into standard scores for direct comparisons and weightings. A standard distribution providing an M of 50 and an S. D. of 10 was chosen, and the negative scores were corrected for direction in order to coincide with the positive scores.

Normally one could expect about 38% of the cases to fall within a range of $M \pm .5\sigma$. Actually, we discovered that 37.9% of our selected items were located within that range. One could also expect about 31% of the cases to occur above $M + .5\sigma$ and the remaining 31% to lie below $M - .5\sigma$. Actually, our percentages indicated 31.8% and 30.3% in those areas respectively.

Upon this knowledge was based the decision to assign a weight of 1 to all items below $M - .5\sigma$, a weight of 2 to all items within the area $M \pm .5\sigma$, and a weight of 3 to all items above $M + .5\sigma$. Table III shows the distribution of the positive and negative items across the standard scale and within the weight areas.

Inasmuch as nearly 17% of all the original items fell within our defined

TABLE III. WEIGHT DISTRIBUTIONS OF THE POSITIVE AND NEGATIVE ITEMS

Standard Score Classes	Number of Items		Total N's	Weights
	Positive	Negative		
66-70	2	8	10	3
61-65	7	6	13	
56-60	13 (22)	6 (20)	19 (42)	
51-55 ($M + .5\sigma$)	16	11	27	2
50 (M)		1	1	
45 ($M - .5\sigma$)-49	10 (26)	12 (24)	22 (50)	
40-44	4	8	12	1
35-39	6	11	17	
30-34	4	3	7	
25-29	3 (17)	1 (23)	4 (40)	

neutral area, and since the test was so to be constructed that the pupils were to have an opportunity to register indecision by marking the "?", it seemed mandatory that some neutral items be included. Consequently, eight were carefully chosen from among those which lay within the range between 2σ above the negative mean and 2σ below the positive mean on our original distributions. The raw means of these neutral items actually ranged from 489 to 569. See Figures 1 and 2.

Each of these eight neutral items was assigned a weight of 1. On the test the correct response for these items would be to mark the "?".

BALANCING THE FORMS

Our final problem was that of arranging the selected and weighted items into two relatively equal forms of the test. Transposition of the raw means into standard scores made possible direct comparison and combination of items.

The first step in balancing the two forms of the test was to equalize the number of positive and negative items. Our original list of selected items included 65 positive and 67 negative items. Since the items least likely to influence the future test scores would

be those with the lowest standard score value, it was decided to drop the lowest of the positive items and also the lowest of the negative items. This left us with 64 positive and 66 negative items. We, therefore consulted our reserve of temporarily discarded items and chose two positive items whose interpolated standard scores indicated a weight of 3 and whose comment value was merely 10.1%.

Having now at our disposal an equal number of positive and negative items, all of which were discriminatory, plus the eight neutral items, all that remained was to combine these items by means of their standard scores into relatively equal segments of the test. Thus, by combination and matching of items were produced two forms of the test, each consisting of seventy carefully chosen and promising items.

Table IV provides a concise summary of the constitution and balance of the two forms of the *Attitude Inventory*.

TOWARD THE FUTURE

Permit us to emphasize the fact that we recognize what has been accomplished to date as a mere beginning.

TABLE IV. COMPARISON OF FORMS X AND Y OF THE ATTITUDE INVENTORY

Weight	Form	Positive Items		Negative Items		Neutral Items	
		Number	Mean T-Score	Number	Mean T-Score	Number	Average Raw Mean
3	X	12	59.97	10	62.61	None	—
	Y	12	59.78	10	62.59	None	—
2	X	13	50.80	12	50.23	None	—
	Y	13	50.76	12	50.23	None	—
1	X	8	36.49	11	38.86	4	524
	Y	8	36.39	11	38.84	4	524

Tentative norms will be published with the test. These will be revised as results are reported from the field. The processes of improving the validity of a test such as this are tedious. A good and defensible start has been made.

Just how this test will correlate with known and accepted measures of personality it is impossible to say at this date. Future research holds the answer. What revisions may be expected as a result of correlation studies and intricate item analyses would at present be unpredictable.

Of two things we may be unreservedly confident. In the first place, this test will set Christian educators to thinking. The discoveries made by

the committee already are startling. No doubt, as we apply it to the children in our churches and schools, our experiences with this test will motivate us toward achieving a more thoroughly *functional* approach to spiritual training and Christian growth.

Secondly, the opportunities which this test opens for further research, even by the individual scholar, are almost limitless. It is our sincere hope that pastors, teachers, and students, either individually or in groups, will through this instrument be attracted to a serious and even scientific evaluation of the measurable effects of our spiritual growth endeavors. Let's rise to the challenge!

HOW TO DETERMINE LEFTHANDEDNESS. — How can you tell if a child is following a whim or if he is actually left-handed?

Professor Gertrude Hildreth recommends a simple scheme. She suggests that parents or teachers observe the child in various situations. Watch which hand he uses to pick up his spoon, his toys, his blocks, and so on. Make a note of each observation. After having done this for some time, compute the child's handedness index with this formula: Number of times he used the right hand minus the number of times he used the left hand. Then divide this answer by the total number of observations.

For example, if the child used his right hand 30 times and his left 20, there would be 50 observations. The handedness index would then be 30 minus 20, which is 10; and 10 divided by 50 which is .20. If he used the left hand 30 times and the right 20, the answer would be $-.20$. The $-$ index would indicate left hand dominance. Prof. Hildreth believes that a child should be regarded as definitely left-handed only if his handedness index is $-.75$ or above. — John Van Bruggen in "Before They Write." — *Christian Home and School*, January, 1952, p. 4.

WORLD POPULATION NOW 2,400,000,000. — If you have that crowded, hemmed-in feeling these days, if the buses and restaurants seem overpopulated — well, there's an explanation for it all. There's just more of today — from Peoria to Pakistan — than ever before.

Rand McNally editors, who have put together a new *Cosmopolitan World Atlas*, figure the world now supports 2,400,000,000 human beings — against 2,200,000,000 in 1939 and a piddling 1,600,000,000 back in 1900.

In the old controversy between New York and London, the *World Atlas* editors give the nod to the five-borough "City of New York," whose 7,500,000 people made it the world's largest metropolis. — *Commerce*.

Teach with the Flannelgraph

HILDA MUELLER

So you are wishing for a new way of treating the Bible story? Why not try the flannelgraph? This method is not new, although a considerable number of teachers have ignored or overlooked it. The idea is simple enough: one places flannel- or suede-backed figures on a board faced with flannel while telling the story.

OBJECTIONS

The flannelgraph has advantages; however, let us first dispel a few objections. It has been said that working with the flannelboard calls for too much preparation. It is time-consuming. So is the use of nearly all other visual aids. The question is, "Will the extra expenditure of time mean better teaching and greater satisfaction in telling the story?" The storyteller follows the same method of preparation as when telling a story without an aid. But for a while at least she will probably have to write out the story rather carefully and rehearse it at home while experimenting with the placing of the figures. After gaining skill in combining the telling and the placing of the figures, the teacher will need less time for preparation, and she will find the method more fascinating than merely relating the story. Moreover, the materials, once assembled, can be used over and over, and a different aspect of the story can be treated each time.

A second objection is that the flannelgraph has no appeal for older children. As a matter of fact, adult audiences have been held spellbound by

flannelgraph presentations. We would not recommend the flannelgraph as a steady diet for older children. Nevertheless, it is possible to obtain materials that will appeal to older children if used with discretion. They will enjoy an occasional Bible story or a mission message on flannelgraph. Object lessons are very good. For instance, we can portray the narrow way which leads to eternal life by placing a narrow strip of white flannel. The broad way which leads to eternal death will be represented by a broad strip of black flannel. The cross made of red flannel (signifying the blood of the Savior) and placed above the two ways, gives the teacher an excellent opportunity to explain the Gospel. Object lessons of this type were used with Juniors attending Vacation Bible School, and the interest was keen. Adults also become absorbed when a symbolic lesson is presented on the flannelboard for their benefit.

A third objection is that the group becomes too large. But this is a matter of seating arrangement. Place about a dozen chairs in a semicircle in the first row. Place the second row of fifteen chairs in checkerboard fashion. A third row may be added. The smaller children may be seated in the first row, larger ones in the second and so on. This would seat over thirty-five children, and groups usually are not that large. If children are seated according to this or a similar arrangement, they will have no trouble see-

ing. Of course, the board must be placed on eye level to avoid eyestrain.

The fourth objection, that the method requires too much dramatizing talent, can be disposed of quickly. Our answer is that teachers using this method need to exert only a minimum of dramatic power, because the figures on the board aid them in bringing out meanings and making the characters "come alive." The flannelgraph method might even safeguard the teacher from the overuse of gestures and other practices that detract from, rather than add to, effective storytelling.

ADVANTAGE

We now ask, "What is the advantage of using the flannelgraph?" The answer is that teachers are getting at the child through the eyegate as well as the eargate. According to the Chinese proverb, "a picture is equal to a thousand words." Even though this may be an overstatement, it expresses a truth that is borne witness to by our modern emphasis on pictures (illustrated books, advertisements, movies, television). It is the teacher's task, in telling a Bible story, to make the characters live. In unaided storytelling we depend on words, we try to paint by means of word symbols. In doing so we trot out the characters, and we try through vivid presentation to make the children see the characters, to share their emotional experiences, to sympathize with a persecuted David, and so on. The flannelboard is like a stage on which the characters appear, play their part, and retire again. The flannelgraph dramatizes the Bible story. The teacher combines the actual

showing of the pictures with description or word painting.

In the story of creation we place the green grass and the bright flowers on the board (color). We say, "God made the birds, the yellow dandelion, the red rose, the fruit tree," as we place these objects before the children. The children actually see the figure of the giant Goliath in contrast to David, as we describe and place it (size). They watch the little man Zacchaeus climb into the tree and come down at Jesus' bidding (action).

In listening to a flannelgraph presentation the children see the objects the words represent, and they behold the characters in action. This is an excellent way of increasing the child's vocabulary, for children learn and repeat words that have taken on meaning through visualization.

USING THE FLANNELGRAPH

The teacher may treat the story as a unit and tell it without break or interruption, making the application at the close. Care must be taken not to clutter the board with too many figures and objects, as this will confuse the children and make it hard for them to follow the thread of the plot. Tell the story deliberately, and remove the figures as soon as they have played their roles.

The teacher may also tell the story in sections and intersperse questions. The children will counter with questions of their own, and that should lead to conversation. The conversational method is stimulating to the pupil, and it gives the teacher opportunity to apply the story truth at points in the child's experience where

a need is felt and the heart can be reached. Children's questions can lead us afield. Teachers are cautioned to keep the conversation close to the truth that is to be developed and applied.

In Sunday school the flannelgraph may be used at the beginning or at the close of the study session. In either case the story will be told to the whole group by the leader or by one of the teachers who is willing to devote the necessary amount of time to preparation. If the story is told at the beginning, the teachers will review it in their classes and make the necessary explanations and applications. If used at the close of the study session, the purpose is recall and emphasis. The teachers have employed words to portray the plot, now words and pictures are combined to make a second and deeper impression.

MATERIALS

Cardboard, wood, or any flat surface will serve for a board. The board may be 24×36 or 36×48 , depending on the size of the backgrounds. The 24×36 board, constructed so as to fold is most convenient for carrying from one place to another. The board may be placed on an easel, or a home-made self-support may prove convenient. Teachers usually prefer to purchase a flannel board and easel rather than go to the trouble of locating someone who is proficient in making such equipment.

The scenes or backgrounds are important, but need not be elaborate. The board may be faced with light blue. This will serve for sky. Green flannel may be used for grass, brown

for roads, purple or gold for mountains. Light blue and black may be used in combination. The black serves well for object lessons where the teacher wishes to stress one point at a time. Black is also a good background for night scenes such as the story of Nicodemus and the announcement to the shepherds. A moon and a few stars may be placed at the top or in an upper corner. Backgrounds can now be purchased at reasonable prices. Beginners are advised to buy at least one indoor scene and one outdoor scene. Additional scenes may be acquired from time to time until one has a sufficient number to meet the requirements of the various types of stories.

With regard to the figures, there are several possibilities. Teachers who have time and artistic ability can draw and color their own pictures. Since few are sufficiently free and skilled to undertake so great a task, figures may be cut out of flannel or felt. The drawback to this type of figures is that they are drab and stiff. They cannot be made to express emotions such as joy or sorrow. But children love expression. They are moved by the Savior's loving face as He blesses the children, by Mary and Martha weeping over the death of Lazarus, by the fierce Goliath denouncing the people of God. Commercial picture sets have the necessary emotional touch and are therefore preferable to anything homemade. Supplemental objects, trees, flowers, and the like, may be cut out of felt or flannel and colored, although most objects are made commercially.

Knowing how busy teachers are, we

suggest that they forget about making anything with their own hands for the time being, and utilize what is on the market. Concordia Publishing House Catalog has a listing of some of the finest materials that are to be had. Fifteen backgrounds are illustrated so that one may choose the settings he likes. One set of five series of pictures is offered covering much of the Old and the New Testament. Twenty suedegraph picture sets are listed. Each picture set is accompanied with the story told for young children and for older children and with directions and illustrations for placing the characters. The simplest way to get started is to order a number of the suedegraphs and several backgrounds and follow directions. The catalog also lists Standard's pictograph sets. These cover many stories of the Bible and are as attractive as anyone could wish. Flannelboards and easels may likewise be ordered through the Publishing House.

SUGGESTIONS FOR TELLING THE PASSION AND EASTER STORIES

The sole purpose of the following is to illustrate the use of the flannelgraph. No attempt has been made to furnish model stories or to apply the lesson truths. To conserve space the material has been condensed, and indirect speech has sometimes been substituted for direct speech. The writer has attempted to kill two birds with one stone: to indicate how the figures are to be placed and to illustrate the tying together of a group of stories for review.

1. Entry into Jerusalem. You will remember that Jesus visited the Tem-

ple when He was twelve years old. His parents missed Him when they were on the way home, and after three days they found Him in the Temple (place boy Jesus on the board). When Jesus grew up He went about preaching and teaching (remove boy Jesus and place the adult Jesus). He healed the sick, the blind, and the deaf. Wherever He went, great crowds followed Him (place crowds). Many people believed in Him, and His disciples loved to be near Him and listen to His teaching (place disciples). But the leaders hated Jesus (place scribes and Pharisees opposite disciples and explain who they were). They watched Jesus closely. They wanted to find fault with Him so that they could make Him a prisoner (remove scribes and Pharisees). One day Jesus and His disciples were near Jerusalem. Jesus said to two of His disciples (bring two disciples forward): "Go into the village, and bring a colt which you will find tied there." (Elaborate and explain that Jesus knows all things.) The disciples did as they were told (remove two disciples). After a while the disciples came back leading the colt (place disciples and colt). They laid their coats on the colt and put Jesus on it (place Jesus). Then they started on to Jerusalem (if miniature city is available, place it facing Jesus). The crowd followed them (place crowd). Some of them spread their clothes on the road for Jesus to ride over. They cut down branches and spread them in front of Him (place clothes, branches). That is how people used to honor kings. The people were honoring Jesus as their King. (Here place a few chil-

dren and observe that children were in the crowd.) Jesus rode into Jerusalem and went to the Temple, followed by the people (place Jesus and people). The children gathered round Jesus and sang with their sweet voices (place children). Jesus was pleased with their song, but the scribes and Pharisees were angry (place scribes and Pharisees). They thought Jesus should tell the children not to honor Him with their singing. Jesus told them that the children were showing love to God with their song, and He would not stop them.

2. The Passover Supper. (Place garden scene on board and over it an indoor scene. Roll back indoor scene a little more than halfway over the top.) The special day of the Jews, called the Passover, was near. Jesus knew He would soon die on the Cross for sinners, and He wanted to eat this last supper with His disciples (place Jesus and disciples). Jesus said to Peter and John (bring Peter and John forward), "Go and get the room ready for the Passover Supper." He told them exactly where they would find the room (Jesus knows all things!). Peter and John obeyed Jesus (remove Peter and John). In the evening Jesus sat down at the table with His disciples (remove all figures, roll down indoor scene, place Jesus and the disciples, counting out the Twelve). Jesus was very sad. He said that He was going away, and He told them many other things. He got up from the table and took a basin and washed the disciples' feet (remove sitting figure of Jesus and use kneeling figure with basin). Then He sat down again (remove

kneeling figure and place sitting figure). He told them that they were to do as He had done. He said they should be kind and do loving deeds for one another. While they were eating, Jesus was troubled and said: "This very night one of you is going to tell the soldiers where to find Me." Now the disciples were sad. One after the other they asked, "Lord, is it I?" Judas was the one who was going to do this wicked thing. After Jesus had spoken to Judas, Judas went out into the dark night (remove Judas). When they had eaten the Passover supper, they sang some hymns and began walking to a garden called Gethsemane (remove all figures, also indoor scene).

3. Gethsemane. While the disciples were walking along, Jesus said: "All of you will run away from Me tonight" (place Jesus and disciples). "Everyone else may leave you," said Peter, "but I will not." Jesus answered: "Peter, before the cock crows, you will deny Me three times." When they came to the Garden, Jesus said to His disciples: "Sit here while I go and pray over there" (place disciples). He took Peter, James, and John with Him into the Garden. Leaving them there, He went farther away and fell down and prayed (place three disciples, show Jesus walking away, then kneeling). When He came back to them, they were sleeping (remove standing three, and place sleeping three). He went and prayed a second time, and a third time, and came back. The third time He said: "Let us be going" (remove sleeping figures and place standing figures). While Jesus was speaking, Judas came leading many

soldiers with swords and clubs (place soldiers and Judas). Judas ran up to Jesus and kissed Him (place Judas kissing Jesus). This was to show the soldiers which one was Jesus. Now the soldiers took Jesus and led Him away a prisoner. But Peter and all the other disciples were afraid and ran away (remove disciples; show Jesus being led away).

4. Jesus Before the High Priest. (Place outdoor scene on board with a few hills and over it the indoor scene. Place a black flannel over left half of indoor scene, with a few stars and a moon. The right side will be the scene in the high priest's palace.) The soldiers led Jesus away to the high priest (place Jesus with soldiers on black flannel). The high priest and many other men were waiting there (place members of Council). They tried to think of reasons for having Jesus put to death, but they could find none. They even had some men stand up and say things about Jesus that were not true. Jesus did not answer a word, because He knew these men were lying. Then the high priest asked Jesus: "Are You the Son of God?" and Jesus answered, "I am." Now the men who were there said: "Jesus must die."

While Jesus was in the house of the high priest, Peter sat down outside by a fire (place Peter at fire on board). He wanted to see what they would do with Jesus. A girl looked at him and said: "You are a disciple of Jesus." Later on another girl said he was a disciple of Jesus. Then the men said he was a disciple. Three times Peter denied that he was a disciple of Jesus.

Just then the cock crowed. Some soldiers led Jesus away (place Jesus and soldiers), and Jesus looked at Peter. Now Peter remembered what Jesus had told him, and he went out and cried bitterly. He was very sorry for having denied his dear Savior (remove all figures and black flannel).

5. Jesus Before Pilate. The Jews brought Jesus to Pilate and made up lies about Him (place Pilate on throne and Jesus between two soldiers). They said Jesus told the people not to pay taxes and called Himself a king. Pilate asked Jesus many questions to see if He had done any wrong. Then he went out to the people and said: "This Man has not done any wrong" (remove sitting Pilate, and show him walking out; place crowd). But the people cried out: "Crucify Him! Crucify Him!" Then Pilate said: "You take Him and crucify Him." Pilate washed his hands in a basin (place servant with basin) to show that he did not want to take the blame for putting Jesus to death (remove all figures, also indoor scene).

6. The Crucifixion. Pilate told his soldiers to whip Jesus and crucify Him. After they had whipped Him, they led Him away carrying His Cross (show Jesus bearing Cross). They led Him to a place called Calvary, and there they put Him on the Cross. They also put two wicked men on crosses, one on each side of Jesus (remove Jesus bearing Cross and place three crosses). Jesus' first words on the Cross were a prayer. He prayed for the men who were hurting Him. He said: "Father, forgive them, for they do not know what they are

doing." One of the robbers on the cross was sorry for his wrongs. He prayed to Jesus. Jesus said to him: "Today you will be with Me in heaven." Jesus saw John and His mother near the Cross, and He told John to take care of Mary. Just before Jesus died, He said: "It is finished!" He meant that He had paid for the sins of all the people in the world. Late in the afternoon two friends of Jesus took His body from the Cross and laid it in a grave that was in the side of a hill. They put a large stone in the doorway, and some soldiers were sent to stay there and watch the grave (remove all figures and place soldiers).

7. The Resurrection. (Place outdoor scene with empty grave on one side. Place angel; conceal tomb and angel by placing a large tree over them.) Early on Sunday morning three women came to the grave of Jesus (place women walking along road). They were going to put sweet spices on the body of Jesus. One of the women was Mary Magdalene. The women were saying: "Who will roll away the stone from the door of the grave?" As they came near, they saw that the stone was rolled away. Mary Magdalene then turned around and hurried back to the city to tell the other friends of Jesus that the grave was empty (remove figure of Mary

M.). The other women went to the grave, and there they saw an angel sitting on the stone (remove tree to show angel on stone). The women were afraid, but the angel said: "Do not be afraid. You are looking for Jesus. He is not here. He is risen. Come and see the place where He was lying. And go quickly and tell His disciples that He is risen and they shall see Him." The women were so glad they ran back to the city to tell the good news (show two women running).

But Mary had come back to the garden and stood outside the grave crying. She saw two angels in the grave who said, "Why are you crying?" Then she turned around and saw Jesus, but she thought He was the gardener (place figure of Jesus with face draped). "Why are you weeping?" He asked. She answered: "Sir, if you have taken Him away, tell me where you have laid Him." Jesus said, "Mary!" (Remove drape.) Now Mary knew it was Jesus. He was alive again! Mary knelt before Jesus. After Jesus had spoken to her, she hurried back to the city and told the disciples that she had seen Jesus and that He had spoken to her. On Easter evening Jesus showed Himself to the other disciples. Now they were all glad, for they knew that the Savior, who had died for their sins, was alive again.

INDICTMENT OF TELEVISION. — The Worcester, Massachusetts, Ministers' Association finds that television is a hindrance to church work. The minister "feels like an intruder when making parish calls in the evening"; members stay away from church programs at night; children watch television so late it is impossible for them to attend Sunday school. "The children neglect their homework, the mothers neglect their household duties, and the fathers never get a chance to spend time with their children or do necessary odd jobs around the house." — *Lutheran Standard*, January 19, 1952.

What to Do About Spelling

VERNON SCHUMACHER

How do you spell this word? is a typical question asked of teachers and parents. Seemingly people were not so much troubled with the spelling of words in years gone by as they are today. What is the reason for this change? Some may say that children are less intelligent today. Others maintain that teachers fail to make the pupils study effectively. Still others believe that spelling is no longer important and that much of the time formerly devoted to spelling can be more profitably spent on other subjects.

Whatever the reason, it seems that something is wrong with pupils' spelling today, and teachers should concern themselves with doing something about it. Knowing the need is only half the solution of the problem with which we are confronted. Of greater importance is the question: What can the teacher do to improve and correct the spelling habits of his pupils?

In a comparatively recent study the results of a test given pupils at that time were compared with the results of a similar test given thirty years before. The difference is seen in the following tabulation. The percentages given are those of the words correctly spelled in the tests.¹

Grade	1945	ca. 1915
IV	18.3%	42.0%
V	29.5%	42.3%
VI	34.5%	47.3%
VII	39.8%	47.3%
VIII	47.3%	47.3%

¹ Calvin S. Sifford, "A Survey of Spelling Abilities." *Elementary School Journal*, February, 1947, p. 341.

These differences seem to show that the methods of teaching spelling used today are not as effective as were those of thirty years ago.

In a survey made on the selection of words found in spellers, twenty textbooks or workbooks were chosen and examined. Each claimed to have the three thousand to four thousand words most commonly used in the English language. A count showed a total number of 13,641 words in these books.² According to this survey, educators themselves do not agree on the most important words to be taught, but all maintain that pupils should have learned to spell approximately four thousand words by the time they graduate from the elementary school. The variations in the word lists are due to the sources from which these words were selected. Some authors compiled their lists from textbooks and compositions written by children. Others secured many of their words from letters and articles written by businessmen. Owing to the latter selection, such words as *shortage*, *specification*, *selection*, *destination*, *cancellation*, and *compliance* were included.³ This raised the question: Which words shall pupils be taught to spell?

GENERAL METHODS OF TEACHING SPELLING

Today there are two generally recognized methods of teaching spell-

² Carl Wise, "Selection and Gradation of Words." *Elementary School Journal*, June, 1943, pp. 756-757.

³ Ernest Horn, "The Validity and Reliability of Adult Writing Vocabulary Lists." *Elementary English Review*, No. 16, 1939, pp. 129-134.

ing: the study-test method and the test-study method. These two methods are not direct opposites as they may appear to be.

In the study-test method, the teacher follows the five-day study procedure of a unit of new words. The first-day period is spent in acquainting the pupil with the words according to meaning, pronunciation, and the spelling of the word. On the second day the pupil studies the words under the direction of the teacher. On the third day the pupil writes the words from dictation and restudies the words which he has misspelled. The fourth day is used in reviewing the words he misspelled the previous day. On the fifth day the final test is given to show the pupil whether or not he has mastered the unit. This method emphasizes first the meaning and then the spelling of the word.⁴ The chief purpose for stressing the understanding of the word before learning the spelling is the contention that through the definition and pronunciation of the word the pupil will be aided in remembering its spelling.

In the test-study method the teacher likewise follows the five-day study-unit procedure. However, on the first day the pupil is given a test on the unit in order to find out which of the words he already has learned how to spell correctly. The second day's lesson is spent on the study of the words the pupil has missed the day before. If he had all words correctly spelled on the first day, he is excused from the spelling lesson of the second

day. The third day's lesson is spent on retesting of the words of the first day's lesson with the addition of the words from the previous lesson. The fourth day is a repetition of the second day, and the fifth day is a repetition of the third day. When a pupil has finished studying all the words in his book, he has had each word five times in the tests. The chief purpose of this method is to prevent the pupil from spending time on the words which he already knows and centering his attention on studying the words which he had missed because they were new to him.

By comparison, the study-test method emphasizes the learning of words regardless of whether or not the child already is acquainted with some of the words; but gives greater emphasis to what words mean. The test-study method eliminates the study of words already familiar to the pupil and thereby allows him more time for studying those words which are new to him. However, if the pupil has guessed the word correctly in the first test, then he will miss studying the word in his second lesson. In general, most workbooks and textbooks emphasize the study-test method. Both methods have their pros and cons. However, by comparing results, the study-test method has in its favor the emphasis on meaning, the significance of which is seen from the following data:⁵

Grade	Pupils	With Meanings	Without Meanings
III	36	92%	75%
IV	40	88%	75%

⁴ Thomas Foran, *The Psychology and Teaching of Spelling*. Washington, D. C.: Catholic Education Press, 1934, p. 93.

⁵ *Ibid.*, pp. 80-81.

The percentages shown refer to the per cent correctly spelled, thus giving concrete evidence that the teaching of definitions with words is imperative for good spelling.

SPECIFIC METHODS IN TEACHING SPELLING

In the area of specific methods there are two general approaches to teaching spelling, the direct method and the incidental method. The more common is the direct method, which has progressed from drill to phonetic spelling, to syllabication, and to the word system. The incidental method makes sentences or subject matter the basis of spelling. While these methods differ with regard to their basic principles, or philosophies, there is nevertheless some overlapping in procedures. A brief overview of the specific procedures both in the direct and incidental methods of teaching spelling follows.

Drill. — Probably the oldest method of teaching spelling is the drilling method. Formerly teachers relied exclusively upon this procedure. Through constant repetition of letters or sounds the word was to be permanently impressed on the mind of the pupil. In order to make the learning more effective, spelling rules were devised, such as

I before e
Except after c,
Or when sounded like a
As in neighbor or weigh.

The chief objection to this method is that the child learns only mechanical spelling, and little or no consideration is given to the meaning of the words learned. In the old-fashioned spelling

bee the mere ability to know the order of the letters in words made the pupil a winner. Correct usage of the words was not a requirement in the contest.

Phonetic Spelling. — This method makes the sound of the letter basic in learning to spell words. Phonetics are still used in teaching reading in primary grades for effective recognition of words. In teaching spelling, this method may enable the learner to identify the correct letter by its sound, provided the word is strictly phonetic, which is not always the case. If phonetic spelling is to be effective, radical reforms of our English language are essential. Several of such reforms have been attempted, but with little success. Such changed spellings as *altho*, *thru*, *program*, and *catalog* have been suggested, but they are not universally approved. Most modern spellers still retain the original forms.

Syllabic Spelling. — This method has striking similarity to the phonetic method. In phonetic spelling the letters are sounded to make the entire word or a syllable. In syllabic spelling, groups of letters, syllables, are made basic. However, syllabic spelling requires correct separation of words into syllables, which at times is difficult. Furthermore, the varying sounds of letters in our English language present the same difficulties here as it does for the phonetic method.

The Word Method. — The word image, the basis of this method, requires the pupil to see the whole word as such and obtain a visual image of it. This procedure meets with general

success in learning the spelling of short words, but long and difficult words present a challenge to the learner. Their complexity makes visual retention often a task beyond the pupil's ability. Word images must take into account individual differences. Hence, this method cannot be used alone for effective teaching of spelling to a group of pupils.

Sentence Spelling. — Some spelling books place a great deal of emphasis on the sentence-spelling method although little direct reference is made to it as such. In several workbooks and textbooks the words are introduced to the pupil by means of a short story which includes as many of the new words as possible. Here the pupil meets the word perhaps for the first time in context rather than seeing it as a word alone written on the board or in a column in a book. Thus he becomes acquainted with the word as a meaningful part of a sentence and also immediately makes associations with its definition and spelling. However, the exclusive use of this method also presents a difficulty. Since the child becomes accustomed to meet the words only in sentences, it may find it difficult to recognize and to spell the words when it sees them alone.

Subject-Matter Spelling. — In some cases teachers have completely discarded the textbook and workbook word lists and their methods of instruction and have selected words from the lessons in the various subjects which the pupil has been assigned. In the lower grades the pupil's reading vocabulary is greater than his writing vocabulary. A teacher

cannot expect a second grade pupil to be able to write all the difficult words which he can read or knows how to spell. Yet there are teachers who expect perfect written compositions from this pupil, including the correct spelling of difficult words which he has learned to read and to use. The pupil should be given credit for trying a new word in his written work and not be punished for his lack of ability to spell it by being required to write it correctly ten times. Selecting words from subjects which the pupils study, especially in the upper grades, is good supplementary spelling material. But since such selection is arbitrary and subjective, word lists thus compiled should not substitute for a spelling textbook.

The various methods of teaching spelling have been briefly described. While each of these methods has its merits, the exclusive use of a single method will not prove satisfactory.

Remedial Spelling. — Although not directly related to the methods of teaching spelling, remedial spelling plays an important role in effective teaching. If perfection were obtainable through first efforts, remedial work could be eliminated. Review work and corrections of weaknesses in pupils' spelling are indispensable for effective teaching.

SPECIFIC PROBLEMS AND POSSIBLE SOLUTIONS

In the teaching of religion, science, reading, and other subjects, great emphasis is placed on the approach to stimulate pupil interest. Apparently few teachers think of an interesting approach to the teaching of new

words in spelling. The subject is treated as something that must be learned regardless of interest. Absence of interest is a definite barrier to learning. An interesting presentation, such as the use of new words in stories found in workbooks or textbooks, will stimulate the pupil's desire to learn. Making up a story of his own and using the new words in his story may prove to be an excellent motivation. This latter experience will also require writing and spelling the words correctly.

Proper interest in, and desirable attitudes toward, the spelling of the word are as important as the spelling of the word itself. If a pupil, with the assistance of the teacher, is able to develop such attitudes as interest, confidence, intention to remember, and an aggressive attack of the lesson, he is bound to improve his spelling. Too many pupils are poor spellers because they say "I can't" and make no further attempt at spelling the word. If a pupil has the attitude that he by all means will try to spell the word, then he may succeed and will learn that spelling is not as difficult as it may seem. Besides, if the pupil is shown that the words which he is learning are not just another assignment, but that they are of benefit to him for future use in life, he will exert more effort to learn. Too much repetition of words which the pupil already knows tends to lower interest, since he must study something which he already knows because "the teacher said so," whereas the study of new words confronts him with a problem which requires a solution. Teachers

often forget that not all pupils have the same ability to spell, and yet they require each child to study the same number of words. The one who has poor spelling abilities may have to study four times as hard as a "gifted" speller. In the factory, not all workers turn out the same amount nor the same quality of work. Yet some teachers expect every pupil to study every word in the lesson and produce a perfect spelling paper in the spelling test. To summarize, the teacher assigns all the words to all the pupils without an interesting approach and at the same time expects all the pupils to know all the words on the day of the final test, instead of presenting the words to all the pupils in an interesting manner and insisting that they study as many words as they can retain according to their respective abilities. One must admit that a pupil who studies only half the lesson and knows and remembers the words he has learned accomplishes far more than one who studies all his words and remembers the spelling of only a few.

Another problem in the teaching of spelling is the amount of time to be allotted. Some educators advocate three fifteen-minute periods of spelling per list of new words and not have spelling every day. Others maintain that spelling should be taught five fifteen-minute periods per list of new words with another fifteen-minute period set aside after each lesson to be used for individual study. Regardless of the amount of time allotted, the important factor is that the teacher use no more time than is needed, and the time used should be

spirited by effective learning procedures. The time allotted to the writing of a spelling test is also important. All pupils should be allowed sufficient time for writing the words dictated by the teacher. The third problem in the teaching of spelling is connected with the use of the textbook or workbook. The speller is not for the purpose of reducing the amount of work for the teacher, but to assist him in teaching the new words in a meaningful and purposeful manner. Too often the workbook is substitute for teacher instruction. Some workbooks suggest the use of dictionaries by the pupils. Proper use of the dictionary tends to improve not only the pupil's spelling habits, but also his reading habits. Some textbooks and workbooks may contain too many new words to be learned in the prescribed time. If that is found to be the case, the teacher should feel free to reduce the number in order that meaning and mastery may not be sacrificed.

A fourth handicap to effective teaching of spelling are teacher mannerisms of instruction. One educator lists the following as some of the errors made by teachers:

1. Having the pupils spend whole periods after a test in study, according to his own devices, while the teacher confines her activity to matters of discipline rather than to study supervision.
2. Too rapid pronunciation of words.
3. Mispronunciation of words.
4. Ineffective training of pupils in methods of study.

5. Too much use of rules.
6. Failure to give an illustrative sentence.
7. Correcting paper during class time.⁶

Among the errors listed, perhaps the most prevalent one is rapid pronunciation instead of careful and distinct speaking. In the event that a word has two possible pronunciations, the teacher should give both and indicate the one preferred. Experiments have proved that careful and correct pronunciation of the words by the teacher resulted in distinct improvement of pupils' spelling. It is also important that the teacher himself have a good diction since children naturally will imitate.

Another obstacle to successful teaching of spelling may be the giving of too many rules or the mere memorization of rules without understanding and application. There are applicable rules which do not have too many exceptions. These should be learned and applied as the need arises. Only the simplest ones should be used so as not to confuse the pupils.

A final factor which interferes with pupils' progress in spelling are confusing influences of the environment. Roadside signs have done much harm to children's spelling of words. When the family goes for a drive, the youngsters in the group will not sit peacefully back in the seat and go to sleep. A normal child able to read will interpret the signs posted along the street or highway. In so doing he sees such words as *kwik*, *lite*, *nite*, *rite*, *nu*, *bi*, and others. The maga-

⁶ *Ibid.*, pp. 162-164.

zines and newspapers carry ads with all types of misspelled words. The teacher cannot prevent his pupils from reading these signs, but he can point out the possibility of becoming confused by them.

CONCLUSION

This discussion has attempted to present briefly both the pros and cons of the various methods of teaching spelling as well as the problems and difficulties often attached to teaching procedures. Different teachers favor and advocate different methods. Perhaps the majority of teachers use a combination of methods. It is generally agreed that responsibility for success or failure in spelling rests not on the pupil nor the textbook, but on the teacher. Spelling workbooks have

unfortunately relieved too many teachers of responsibility. Teachers who have changed from workbooks to textbooks have generally found this change to be an improvement. This does not imply that workbooks do not serve a purpose and should be completely discarded, but that the exclusive use of workbooks instead of spelling textbooks does not insure gratifying results. Teachers who have recognized their problems and difficulties and made needed changes or adjustments have noted resulting improvements in their pupils' spelling. In the final analysis, pupils' efficiency in spelling, as in other subject areas, reflects the interest and the effort which the teacher puts into the teaching of that important subject in the elementary school curriculum.

ATHEIST'S APPEAL DISMISSED. — Mr. Arthur G. Cromwell of Poughkeepsie, N. Y. (the father of Mrs. Vashti McCollum of Champaign, Illinois) is a self-styled atheist. He appealed to the State Commissioner of Education to prohibit public schools from presenting plays and pageants with religious themes. He listed Handel's *Messiah* as an example of the kind of presentation that should be banned. The commissioner dismissed the appeal, saying: "All authorities for more than 100 years have held that public property may not be utilized for instruction in religion. It has been further noted, however, that this is a religious nation and that this holding does not indicate a hostility to religion. . . . Many of the greatest works in music, as in other arts, have some religious implications. Nevertheless, in my point of view, to prevent the mention or teaching of these works in the public schools would be obviously failing to provide adequately for the educational background of our children. In my opinion, the presentation of such a musical work does not constitute instruction in religion." — *Lutheran Standard*, January 12, 1952.

ADVICE TO ALCOHOLICS. — Catholic Bishop John J. Wright gave this advice to heavy drinkers in a radio talk: "First build a bar in your own home, and be the only customer. Then you have neither license nor protection to pay. Give your wife six dollars to buy the first quart of liquor. . . . Buy the drinks from no one but your wife, and pay at the rate a bar would charge. By the time the first quart is finished, she will have six dollars to put in the bank and six dollars to start business again. If you live ten years and continue to buy from her, you can then die of delirium tremens, and she will have plenty to bury you, educate your children, marry a decent man, and forget the misery you brought her." — *Lutheran Standard*, January 19, 1952.

"Television's Going Far — But Where?"

HERBERT D. BRUENING

This is the heading on an inside page of the *Chicago Daily News* for an article by Jack Mabley, beginning on page one of the November 17, 1951, issue. From his significant findings we submit the following excerpts.

The millionth television set was installed in a Chicago area home this month. Commercial television is four years old. It is time to ask some questions about this machine that is rearranging the lives of two-thirds of the population.

Have programs improved in four years? No, they are getting worse. However, there are many on the air today — more than 500 out of Chicago stations alone in a single week — that because of sheer mass provide a fair number of worthwhile shows.

Percentage-wise, the number of constructive programs has become deplorably low. But in quantity, there are enough to suit any taste.

How are moral standards? Improving, largely because of public indignation at excesses of horror, brutality, and vulgarity.

How much money are big advertisers putting into television? Enormous amounts. The cheapest kind of a network show costs an advertiser \$300,000 for a 39-week season. One firm, Westinghouse, spends approximately \$5,000,000 a year on television programs.

Is the plunging neckline still plunging? No. The new gimmick is to have buxom young ladies overflow in strapless gowns.

The technique is different, but the moral intent is still on a guinea pig level.

Are programs good for children? Of 500 programs available to youngsters in a seven-week period, perhaps 10 are decent enough that a conscientious parent

would encourage his children to watch them. The remainder of the 490 range from amusing, harmless, and indifferent all the way to nightmare-producing monstrosities that will teach children everything that has led to the moral decay of this age.

Whether a TV set will be a constructive force with children is completely in the hands of the parents, and their regulation of TV is going to play a huge part in determining the moral caliber of the next adult generation.

What can viewers do to obtain the kinds of programs they want? Let the sponsors know their wishes. . . .

What is the future of sports on television? Good. . . .

What is the future of cultural programs? Bleak. . . . The trend is to eliminate cultural programs.

What about special events coverage? Television's great contributions have been telecasts of the Kefauver hearings, the Japanese peace treaty meetings, presidential addresses, and the forthcoming coverage of the national political conventions. . . .

What has TV done for society in four years? Not much for, plenty to.

The positive contributions of the Kefauver hearings, the good dramatic shows, and the spasmodic opera and symphony telecasts have been offset by 30-minute commercials, the coarseness of Berle and other loud comedians, Howdy Doody, Murder at Midnight, and the 95 per cent of TV that is dedicated to only one thing — to make as much money as possible as fast as possible for the sponsor, the broadcaster, and the talent.

So far Jack Mabley, radio and television editor of the *Chicago Daily News*.

Larry Wolters, writing in the *Chicago Tribune* of December 20, 1951, says, in part, under the caption, "TV Makes Gains, but Also Slips Backward in '51":

The year '51 was one both of great growth — and some retrogression — for television. TV expanded to transcontinental proportions. More than 50 per cent of all families in cities over a half million in size had TV sets by the end of the year. The number of stations remained throughout the year at 108.

In the field of regular programming, television this year has been disappointing. Only a handful of added television personalities have come along this year. . . .

That the television industry is not unaware of the hue and cry that has been raised both by the public and in Congress against some of its practices is manifest by the adoption recently of a code which calls for a limitation on commercials and endeavors to set some standards of taste, decorum, and decency. This code is to go into effect next March 1, but is binding only on those stations which subscribe to it.

Throughout the year a considerable segment of the TV industry, and especially the major networks, continued in the direction of making video a continuous vaudeville show. Still more and still bigger variety and comedy revues were created. Programs of good taste and quality . . . either disappeared or were shortened.

Several comprehensive studies made during the year showed that TV is running very light on religious, cultural, documentary, and educational programs. This lack has caused various educational interests to launch a determined effort to have some of the channels in the ultra high frequency allocated exclusively for educational uses.

While a dozen or so of TV's biggest names are over 50 and as many more around 60, there are encouraging signs that TV will be a medium for youth and for new faces. . . .

Much new talent is emerging. And it is encouraging that so many of TV's directors and writers are youthful. Bill Hoban, an Evanston lad in his mid-twenties, directs the Show of Shows, starring Sid Caesar. Many other youngsters under 30 are in the saddle. This is important because they are less likely to be fettered by the practices and traditions of radio and theater. Some of them have shown considerable imagination and willingness to think of TV as a new medium with limitless vistas. Whatever debits there have been for 1951, this is on the credit side.

And now a word from Sydney J. Harris, famous columnist:

Television is a menace not because the programs are bad, but because it lessons our self-sufficiency and decreases our ability to provide our own amusement. Children who grow up sitting around a television set all afternoon are bound to become adults who don't know how to talk, think, or play among themselves.

(Reprinted from the *Chicago Daily News* of October 10, 1950, in a four-page leaflet under the heading "TV Creates a Necessity for Action Games in the Home," advertising bowling, quoits, shuffleboard, and floor-punching bag manufactured in various sizes at different prices by the Klauber Novelty Company, Inc., for the home. A case of "One man's poison is another man's meat.")

Do these evaluations of television suggest any program of action to parents and teachers? Surely parents interested in the welfare of their chil-

dren will guide their offspring in becoming selective in the choice of programs for children. Obviously, too, wise parents will place the spiritual, mental, and physical growth of their boys and girls ahead of indiscriminate television viewing. Teachers also, to be sure, have an obligation to call attention in class and at P. T. A. meetings to really worth-while TV pro-

grams. Last but not least, public opinion must assert itself in favor of wholesome television at the right time and at the right place, that is, NOW, in the ears of the sponsors of TV shows and programs. Finally, the Church has a duty in making its voice heard directly or indirectly in support of God-pleasing and man-elevating telecasts.

REAL TEACHER WAKES UP THE STUDENT. — Following a lecture I gave at the University of Illinois last week, I saw by the local papers that I had ruffled a few professional feathers.

What I said, in answer to a question, was that most college teachers are uninspiring dullards who fail to communicate any vitality to their students.

Moreover, I said that the main task of a teacher is not to educate his students, not to stuff them with facts or theories, not to display his own erudition.

The main task of a teacher is to make his students *care* about learning. Until you have made them care, they will learn nothing; after you have made them care, nothing will stop them from learning.

This is why, although good scholars are many, good teachers are rare. A person with a passion for scholarship is not always, or even usually, the best teacher.

In the past, we have emphasized the intellectual requirements for teaching, and have largely ignored the emotional make-up of the teacher. But it is this emotional make-up that decides if he can interest, awaken, and impart enthusiasm to his students.

This is not so important in the lower grades, where children are learning the mere rudiments. It is essential by the time pupils arrive at college, or else they will look upon education as a drudge and not a pleasure, and gain little from it.

In his witty and provocative book "The Teacher in America," published a few years ago, Jacques Barzun drives home these points with forceful humor. Yet I dare say that only a handful of teachers have read his book. It is a great pity that they know more about their subjects than about their profession.

I consider teaching the most honorable, exciting, and important of all worldly occupations. There is nothing comparable to the thrill of awakening young minds; which is why there is nothing so subversive as putting them to sleep. — Sidney Harris in *The Chicago Daily News*, December 10, 1951.

FACTS FROM THE SOCIAL SCENE OF INTEREST TO SCHOOLMEN. — The American people spend about 4 per cent of their consumer budget for medical care. This proportion has been constant for the past 20 years.

Thirty-one high schools in New York City teach Hebrew as an accredited subject. Total enrollment is 6,000.

During 1950 some 1,198 institutions of higher learning reported they had available 141,554 scholarships worth \$31,000,000. Some of these were valued as little as \$35 to \$50; others as high as \$2,000.

Ten per cent more Americans went to Europe last year than the year before. Air travel to that Continent increased 14 per cent; sea travel, 8 per cent.

The number of alcoholics and excessive drinkers has doubled the last eight years to a total of 7,000,000.

Giving Comes Before Getting

CALVIN T. RYAN

Doubtless we have all heard the question: "What does So-and-So get out of life?" We may have asked it ourselves. We have heard and used that statement, perhaps, more often than: "What is So-and-So giving to life?" Yet, *giving* must always come before *getting*.

The go-getter born in the 1920's was almost a brother of the butter-and-egg man. Those were the days when all emphasis was upon the doer. The big businessman had captured the imagination of the American public; the creative genius, even the *thinker*, was not popularized. The man who can make "a fast buck" may generally sit in the driver's seat, while "the modern Plato" sits in the back seat. Maybe it has been wisely said that we have need just now of a little back seat driving. Perhaps we are not far from the 1920's in our sense of what things should come first and what should come last.

Obviously such emphasis is on *getting*, not on *giving*. Competition was and is strong; co-operation was and is weak. Some of the shady deals of well-known men were not excelled until more modern times of mink coats and deep freeze, and perhaps "cocktail party" morals of official Washington pushed the earlier "getting" into the background.

Something must have been wrong with that theory of being happy, and something must be wrong with getting before giving in our time. Obviously it did not bring happiness; certainly it is not making people happy

today. Recently an Englishman twitted some Americans by reminding them that they had the largest farms in the world, the most beautiful homes, and drove more and better cars than any other people in the world, yet they were making books on happiness into best sellers. He was referring to *Peace of Mind*, and *Peace of Soul*, and other recent popular books in that field. The Englishman had a point. With all our abundance we are not a happy people.

The world smiles on the creative genius who gives to the world his masterpiece, but it ignores the pretenders and the fakes. The inventive genius who gives his invention to the world gives before he gets. Those who have worked in medical science to prolong the life of the human race and relieve the pain and suffering of mankind have given before they have received.

Life works like that. The farmer prepares his soil, sows his seed, cultivates the growing corn, and then he gets his crop. First he had to give. The smallest gardener with only a town lot must give before he gets. Even as a good neighbor he will give or share his garden. He, too, gives before he gets.

In all life's experiences we can prove the truth of the statement that "it is more blessed to give than to receive." It is more blessed to give even when we are expecting nothing in return, for such a pleasure brings a blessing to the giver that is more

valuable than anything the receiver might return. Exchanging gifts should not be ruled out of our friendships, but it is not quite the same as giving of gifts with the possibility of not receiving one in return. It requires the "educated heart" to give such gifts "with style."

We pass this way but once, and our concern should be with whether the world, or even our own small community, will ever know we have lived in it. We can be assured it will remember us longer by what we gave than by what we took. The Indian athlete Jim Thorpe had his Olympic medals taken from him when it was learned that he was not an amateur when he won those medals. People ordinarily tend to be discredited not only because they accept honors not officially due them, but principally because they take from life more than they give.

Life usually pays off. To the *givers* — their reward; to the *getters* — their reward. The teacher in the Sunday school or in the parish school is not in a position to do much getting, but, oh, how he or she can give! And does give. It is the teacher that makes the school, again whether in the parish school or the Sunday school. Such a person has but little chance to heroize

himself or to stand out in glaring publicity. With their work it is always give, with their reward in the making of lives. And what greater award! "I had a teacher once!" We have all heard it, perhaps have said it. It referred to some person who has done something to us or for us, with no thought of a reward other than a sense of duty well done. A successful young professional writer, an editor of an educational magazine, attended church the Sunday preceding Thanksgiving. In the sermon the pastor said that the season was not one to give thanks to God only, but also to those who had meant something in the shaping of their lives. Then he suggested that such a person might be some teacher back in college or high school; if so, it was in the spirit of Thanksgiving to go home and write to that teacher and express thanks. This young woman did just that. She went home and that afternoon wrote to a college teacher, thanking him for what he had meant to her.

Whenever I hear a person comment about another with that question: "What does Mrs. Brown get out of life?" I always want to counter with: "What is Mrs. Brown giving to life?" It is the giving that makes for happiness.

SCHOOL EXPANSION. — According to government figures, parochial schools are facing an expensive expansion in the next few years. Dr. Rall I. Grigsby, U. S. Assistant Commissioner of Education, has made a study of the postwar birthrate which indicates that eight million more children will be going to school in 1957 than went in 1952. This will mean an increase of 600,000 classrooms in the public schools at an estimated cost of \$18,000,000,000. The increased attendance at Catholic parochial schools is figured at 850,000, requiring an expenditure of nearly \$2,000,000,000, for increased facilities. Protestant parochial school attendance is expected to increase by nearly 100,000 in the same period, at a cost of \$200,000,000 for new classrooms. — *Lutheran Standard*, December 29, 1951.

MUSIC DEPARTMENT

Edited by THEO. G. STELZER

Worship

Coincident with the writing of this discussion came the request to speak to the Walther League winter conferences in several Nebraska circuits on the theme of *Worship*. The tremendous interest and the sincere devotion shown by young and old alike and by pastors, teachers, and laymen, gave renewed conviction that George Herbert was right: We need to speak and write often, to each new group of members, about the significance of worship, its true essence, meaning, beauty, and blessing.

Isaiah experienced this vividly in the vision recorded in the sixth chapter of his precious book. May we meditate for a few moments on what transpired there? Its remarkable agreement with our own needs and experiences may stimulate us to worship anew and more devoutly.

V. 1: *The presence of God*: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." The Lord filled the temple. *Isaiah* saw Him. God fills every place of worship. We see Him. Yes, we sense Him. "Lo, I am with you alway, even unto the end of the world." This applies in double measure to our place of worship. We, I myself, must recognize that God is present. He fills the entire church, every pew, corner, aisle, hall, or nook. Once I am imbued with that consciousness, that awareness, and the reality of it all, I must cry with Jacob:

"Surely the Lord is in this place. . . . This is none other but the house of God. . . ." Therefore, the first requisite of worship is to recognize the presence of God. Wherever we worship, God is present. Oh, how that thought influences the decorum of every person, be he pastor, organist, usher, member of the choir or congregation! His holiness does fill the consciousness of all who worship here.

Vv. 2-4: *Humility*: ". . . with twain he covered his face, and with twain he covered his feet. . . ." So great was the glory of God that the very seraphims humbly covered their faces and feet. If these holy angels, wholly sinless, recognize the greater glory and holiness of God, their Maker, we, too, must confess with them in v. 3: "Holy, holy, holy, is the Lord of Hosts," and mean it sincerely every time we worship. Nor is this true of the temple or church alone: "The whole earth is full of His glory." It is proper and necessary that we recall these truths with all possible clarity so we may gain a new appreciation of our house of worship and the great privilege of gathering there. "And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Whether the church is filled with soft rays of light or with vibrations of musical tones, we are ever under the influence of light color, or sound, only to make us more aware of the presence and holiness of God.

V. 5: *Confession*: "Then said I: Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Indeed, the realization of the holiness and presence of God is directly proportional to my admission of guilt, my guilt before Him in the company of other guilty mortals. This is most salutary. It is good for us, individually, to feel our own personal unworthiness before we even think of the like lack of merit in others before Him whom we have come to worship. And what that does to our behavior at the organ, at the altar, in the aisle, in the pew!

Vv. 6-7: *Forgiveness*: "Thine iniquity is taken away, and thy sin is purged." Thanks be to God, through our Lord Jesus Christ, we need not continue forever in this state of "Woe is me!" For even as one of the seraphims touched the lip of Isaiah with a live coal, so the living voice of the minister of God proclaims to us the forgiveness of all our sins for the sake of Jesus, our Savior. "And this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself." If we truly realize this, it would be worth our while to come to church just for this glorious forgiveness alone.

V. 8: *Enlightenment*: "Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us?" The gifts of forgiveness and faith received through the Gospel by the gracious workings of the Holy Ghost enlighten our hearts and open to us the new challenges in His Word. The

worshiper is freed from his burden of sin. He is holy in the sight of God, for "Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Therefore, he who truly worships eagerly looks for further enlightenment through the Word. "Speak, Lord, for Thy servant heareth," is his motto.

V. 8: *Dedication*: "Then said I: Here am I; send me." The soul that has received so bountifully of God's rich blessings must of necessity dedicate itself to His service. "Here am I; send me" is a most fitting reply to any message from God. He has purged us. He gives us the understanding of His will. We believe and do.

V. 9: *Peace and consecrated action*: "And He said: Go and tell. . . ." The "peace of God, which passeth all understanding," has filled our hearts in this hour of worship. God is still present in all His holiness. Though sin is still a reality, we are filled with the holiness of a forgiving God in Christ. The message of His Word has motivated and directed us to new action, to new consecration. Now the Holy Spirit moves us to do something for Him who did so much for us. We must *go and tell*. As Enoch of old, we have walked with God today.

THE FUNCTION OF FORM IN WORSHIP

When, in 1944, Charles Scribner's Sons published *The Genius of Public Worship*, by Charles H. Heimsath,

considerable impetus was given to a more general interest in the function of form in worship. The question no longer was: "Why do people stay away from church?" but: "Why do they go?" "Something in that weekly worship nourishes the corporate spirit of the community, gives it dignity and security, and symbolizes its ordered, upright, and God-fearing existence." "Liturgies may change because of emotional, ideational, or social changes, but worship is not a passing phase of human experience." "Man lives by bread, but he does not live by bread alone; he lives by those great words of faith, and hope, and love, which proceed out of the mouth of God." "Religion demands the secret place, but it equally exacts its public shrine. Religion is both personal and social, and it is both at once."

In Luke 15, "no purely personal expression of the woman's excitement, the shepherd's satisfaction, or the father's joy was adequate: only by calling in friends and neighbors to make a joyful festival could the occasion be worthily observed. . . . In the son's return we note organized preparation; pageantry and symbolism; ungrudging expenditure; spontaneous participation; festive joy." This festive joy is thus expressed by Dr. Voigt: "Christians have always gone to church, and still go, because they enjoy it." He analyzes worship as containing *vision, humility, vitality, recollection, illumination, dedication, peace*. Others note the inner experience of *awe, confession, petition, praise, and dedication*. Is. 6:1-8 contains the following: *Vision of God,*

humility and confession, renewal or forgiveness, enlightenment and dedication, peace and consecrated action. A careful comparison of the Lutheran liturgy shows the great similarity.

Emerson said: "Public worship is the most important single function in the life of a nation. For, after all, the thing that we worship, determines the character of our life." And, says Dr. Merrill: "You may have the most beautiful church in the world. But if the people do not worship, and if they do not love one another, you have no church. The smallest house of worship and love can be the most beautiful cathedral." Again, Archbishop William Temple says: "To worship is

to quicken the conscience by the holiness of God;

to feed the mind with the truth of God;

to open the heart to the love of God;

to devote the will to the purpose of God."

To this added Dr. Garby, the great theologian of Britain and Scotland, in the World Conference of 1937: "Public worship will be formal unless private prayer is fervent."

What, then, is the function of *form* in worship? "In any formal action we discern certain common characteristics; there must be order or pattern in even the simplest ceremony; when an occasion lacks beginning, meaning, and end, it ceases to be formal. . . . There is no such thing as an informal religious service. . . . Even the silence of a Quaker meeting is formal silence." "If theology is the grammar of religion and ritual its rhetoric, then back of

both must be the living language of faith."

The Lutheran liturgy is based upon a living faith, its theology is well defined, and though its liturgy is not a ritual, the rhetoric thereof is formal, conforming to such theology and faith.

The beginning of the Common Service, "In the name of the Father and of the Son and of the Holy Ghost," is both a confession as well as a recall to consciousness of the Triune God, as is also the Creed and the threefold Aaronic Blessing. The Exhortation, the Versicles, the Confession, the Prayer for, and the Declaration of, Grace are a most proper Preparation. The Office of the Word formally but effectively introduces the Psalmody: the Introit and the Gloria Patri, the Kyrie and the Gloria in Excelsis, the Salutation and the Collect, the Epistle, Gradual, and Hallelujah, the Gloria Tibi, the Gospel and the Laus Tibi; the Creed, Sermon, Votum, Offertory and Offering, the Hymns and Prayers, all form a part of corporate worship which can be uplifting and satisfying. If it is a Communion service, the climax comes in the partaking of the Sacrament. Thus all things are done in due form and order.

The first function of *form*, therefore, is to insure a proper time for all the factors necessary to a complete service. This makes possible the joint participation in a most glorious, common

confession, profession, and possession of the greatest human needs and spiritual values. Without *form* there would be chaos and disturbance. With *form* there is strength and mutual assurance.

Among the strong points in favor of *form* are the following: It gives the strength of dignity and beauty; it recognizes the moods of worship, moving through various moods; it makes use of what is time-tested, the prayers and lections of the ages; it gives substance to our worship; it is an orderly guide, all-inclusive.

Some of the dangers that have been pointed out and that must be avoided are: A given *form*, constantly repeated, may become unduly familiar; it may seem antiquated: limited to forms three centuries old, doctrinally overcharged; it may lead to formalism.

If *form* is to function for the good of worship, the worshiper must understand why he does what he does. It is incumbent, therefore, upon teachers and pastors to explain the liturgy, and every part of it, to the children and people. Since there is a reason for every act, it is well that all know it and do it understandingly, meaningfully, and devotionally. Then all appointments, vestments, and parameters can become part of the worship act. *Form* for *form's* sake is perfunctory. *Form* for *worship's* sake can be beautiful, meaningful, and salutary.

Choir Music

Compiled by CARL F. HALTER

The following anthems and motets are selected for the classification indicated from Ascensiontide through

the Trinity season. All anthems are SATB and may be secured through Concordia Publishing House, Saint

Louis, Mo. The section marked "General" includes selections which can very well be used for a number of different occasions, such as church dedications, Thanksgiving, comfort, etc. Most of the music selected is easy or of medium difficulty. The compiler suggests, however, that those using this list should first of all provide themselves with single copies of the anthems in order to judge the fitness of the anthem or motet in their particular situation.

ASCENSIONTIDE

- OX 662 *At The Name of Jesus*
Williams. 20 cents
- 1160 *God Omnipotent Reigneth*
Arr. by Wood. 16 cents
- 2030 *King of Kings*
Clokey. 18 cents
- 5 *Let All Mortal Flesh Keep Silence*
Holst. 20 cents
- OX 998 *O King of Glory*
Willan. 15 cents
- C.M. 440 *Sing Ye to the Lord*
Titcomb. 15 cents

PENTECOST

- 716 *O How Sweet, O Lord*
Willan. 15 cents
O Holy Spirit, Enter In
Lundquist

TRINITY

- 1230 *Benedictus es, Domine*
Thiman. 15 cents
- 1075 *Father, We Praise Thee,
Now the Night Is Over*
Thiman. 15 cents
- 1597 *Let Hearts Awaken*
Clokey. 16 cents

GENERAL

- 161 *All Ye Angels of God*
Walton. 15 cents

- LD 2 *From God Shall Naught Divide Me*
Jeep. 10 cents
- 188 *In Faith I Calmly Rest*
Bach. 12 cents
- A 6 *I Will Wash My Hands in Innocency*
Bairstow
- 1180 *Jesus, Fount of Consolation*
Bach. 15 cents
- 2214 *Jesus Is My Joy, My All*
Bach. 15 cents
- E. 45 *Jesu, Lover of My Soul*
Coleman. 15 cents
- 7406 *Lauda, Anima*
Andrews. 15 cents
- 1526 *Laudate Nomen Domini*
Tye. 10 cents
- 60 *Lord, Lead Us Still*
Brahms. 10 cents
- 2046 *My Shepherd Will Supply My Need*
Thomson. 16 cents
- 713 *O How Glorious*
Willan. 15 cents
- 205 *O Lord, Increase My Faith*
Gibbons. 10 cents
- 372 *O Jesus, Tender Shepherd, Hear*
Brahms. 15 cents
- MA 73 *Prayer to Jesus*
Oldroyd. 12 cents
- 989 *Sing Alleluia Forth*
Thiman
- MA 46 *The King of Love My Shepherd Is*
Bairstow. 15 cents
- 1166 *Thy Church, O God, Her Heart to Thee Upraiseth*
Thiman. 15 cents
- 8103 *With a Voice of Singing*
Shaw. 16 cents

LUTHERAN EDUCATION ASSOCIATION

Notes from the Field.—“Checking the membership list of the L. E. A., I’ve noticed that Montana has only ten members. Possibly this is a fair percentage, but it is, nevertheless, a smaller number than it ought to be for the Great State of Montana. Am wondering whether you could supply me with about 100 descriptive folders. These will be sent to educational leaders of every congregation in the Montana District.” Arnold E. Gierke, 211 W. Silver Street, Butte, Mont.

Financial Secretary Walter Vahl is ready to accommodate similar requests. Write Concordia Teachers College, River Forest, Ill.

Walter Timm of Adrian, Mich., has been appointed as new L. E. A. representative of the Michigan District, while C. A. Buescher of Kansas City will represent the Kansas District. Vice-President Arthur Christian, principal of Our Savior’s Lutheran School, Chicago, hopes to submit the complete list of local L. E. A. members in the near future.

New Executive Board Members include Rev. Richard Stuckmeyer, 1511 N. Long Avenue, Chicago, Ill., and Mr. Norman Rogers, 2231 N. Bissell Street, Chicago. Pastor Stuckmeyer replaces Rev. Carl Munding of Glencoe, while Mr. Rogers fills the vacancy created when Mr. E. H. Ruprecht of Valparaiso resigned.

“*See You at the Tenth!*” The convention committee reports continued progress on the L. E. A. Tenth Anniversary Convention to be held at Concordia, River Forest, on July 2 and 3. Invitations have been sent to six hundred Lutheran Parent-Teacher Associations, urging them to send representatives. Charter members will receive recognition at the annual banquet.

The convention program will include the following topics:

1. The State of Christian Education in the Church
2. Report by Board for Higher Education
3. L. E. A., Past, Present, and Future
4. Professional Competence

- A. Ethical Standards for Workers in the Church
- B. Social Adjustment as a Factor in Professional Competence
- C. Spiritual Growth as Related to Professional Service
- D. Academic Needs of the Professional Personnel

5. Section Meetings: P. T. A.

6. Survey of Lutheran Parent-Teacher Organization

7. Section Meeting: Christian Citizenship

- A. Characteristics of Christian Citizenship
- B. Techniques in Training for Christian Citizenship
- C. Discharging Our Christian Citizenship Obligations

Plan now to be present at the L. E. A. Tenth Anniversary Convention. Total membership now totals 1,174. With parent-teacher association representatives present, “the Tenth” promises to be the largest L. E. A. convention. “See you at the Tenth!”

1952 Yearbook. Mr. J. Arthur Koss of Sheboygan, Wis., is serving as editor of the next L. E. A. yearbook. The proposed outline suggests that the volume will make an important contribution in the area of parent-school relationships. Chapter titles include:

1. Need of Home-Church Co-operation
2. Objectives of Parent-Teacher Associations
3. Program for Parent-Teacher Associations
4. Survey of Practices
5. Sunday School Parent-Teacher Associations
6. National Parent-Teacher Associations

Chapters two, three, and six will be based on the papers presented at the Fort Wayne Convention by Dr. A. V. Maurer, Mrs. Ralph Gersonde, and J. Arthur Koss. The yearbook is scheduled for release next fall.

1953 Yearbook. — Mr. Hilmar Sieving, head librarian at the Education Library of the University of Chicago, is serving as ed-

itor of the '53 yearbook. The general topic is "A Christian Approach to the Exceptional Child." Mr. Sieving, a graduate of Concordia, River Forest, is also president of the Retarded Children's Aid, a non-profit organization pledged to help the retarded child. The organization operates a special school for the mentally retarded at Tuley Park, Chicago.

The first meeting of the 1953 Yearbook Exploratory Committee was held in January.

Yearbook Policies.—Policies for the production of L. E. A. yearbooks were adopted at the January Executive Board Meeting.

I. General Procedures:

1. Exploratory Committee will discuss problems in suggested area and outline tentative content.
2. Editorial Committee reviews findings and tentatively suggests scope of the yearbook.
3. Editorial Committee recommends an editor to the Executive Board.
4. Editor will be charged with general responsibility to carry the project to completion.

II. Editorial Relationships:

1. Responsibility of the editor includes the following items:
 - a. To formulate a plan for the production of the yearbook.
 - b. To present this plan to the Editorial Committee for consultation and approval.
 - c. To take initiative and provide leadership to carry the project through to completion of final manuscript.
 - d. To maintain close contact with liaison person designated by the Editorial Committee.
 - e. To provide progress reports to the Editorial Committee.

2. The Editorial Committee is the policy-making body with respect to the yearbook project. Responsibility of Editorial Committee includes the following items:

- a. To keep a general consultative relationship with the editor in relation to the yearbook.
- b. To exercise fiscal control of the project.

1. To designate scope of the project (pages, etc.).
2. To set up a budget, approved by the Executive Board, including printing and distribution costs and any other expenditures required (workshops, travel, honoraria, etc.)
3. To determine with editor such details as binding, size of type, illustrations, etc.
4. To select printer and to carry the project through to completion of production and distribution.

- c. To examine the final manuscript before publication on the basis of the following criteria:

1. Does product agree with Christian principles?
2. Does final product carry out the purpose of the original plan?
3. Does the product measure up to commonly accepted standards of scholarship? (Writers should conform to L. E. A. style manual.)

- d. To resolve any differences of opinion with the editor.
- e. To approve the manuscript.

NEWS AND NOTES

OUR SEMINARIES AND COLLEGES

CONCORDIA THEOLOGICAL SEMINARY ST. LOUIS, MISSOURI

On Sunday, January 6, 1952, Dr. Arthur Carl Piepkorn was installed as professor in the Department of Systematic Theology. The service was held in St. Peter's Church. Dr. L. W. Spitz preached the sermon, and President T. A. Weinhold performed the installation rite. Pastor A. J. Meyer and Dr. L. J. Sieck served as liturgists. Because of an emergency Dr. Piepkorn had already begun to teach during the first semester.

Graduate Hall was dedicated to the service of the Triune God on January 20, at 3:00 P. M. A large congregation assembled in the chapel for the dedicatory service. Dr. Alfred M. Rehwinkel, director of the Graduate School, delivered the address, based on Joshua 4:6. Dean L. C. Wuerffel served as liturgist. The Chapel Choir, under the direction of Robert Bergt, chanted Psalm 66; the *Te Deum*, as arranged by Dr. Martin Luther, was sung by the Concordia Seminary Chorus and student body; the Concordia Seminary Chorus, under the direction of Dr. William B. Heyne, sang the *Alleluia* by George Fr. Handel. Professor Walter E. Buszin served as organist. Singing a hymn, the assembly proceeded to the new building, at the doors of which the dedicatory rites were performed by Dr. L. J. Sieck. The service concluded with the Benediction.

The new building is erected on a slope north of the Seminary chapel entrance so that the entrance from the south leads to the second floor. The building contains 21,000 sq. ft. of floor space and is of fireproof construction faced with brick. The building cost amounted to \$250,000. It was erected according to plans drawn up by Kenneth E. Wischmeyer, a member of Bethel Church, St. Louis.

Graduate Hall has four large classrooms 40' square, each accommodating 100 stu-

dents, and six seminar rooms 16'×20', each seating 20 students. The classrooms are equipped with folding partitions so that the seating space can be doubled by opening the sliding doors. The new building also provides eight professors' offices on the second floor and three, including a suite for the Speech Department with a separate room for voice-recording equipment, on the first floor. On the first floor is also situated a faculty lounge and a lounge for women in the Mission Department and the secretaries.

From an enrollment of only fourteen students in 1944, the Graduate School has grown steadily to 99 last year. This number includes the pastors who attend one or two days a week. Many of these pastors come from within a 160-mile radius of St. Louis. The roster has also included graduate students from Germany, France, Canada, Brazil, Australia, Japan, and the Philippines. One of these, the Rev. Kosaku Nao, now working toward his Th. D., was formerly a pastor in the Japanese counterpart of the United Lutheran Church, but has since become a member of The Lutheran Church—Missouri Synod.

Affiliated with the Graduate Hall of Concordia Seminary is the Correspondence School, which opened in 1924. In 1946 the Correspondence School was reorganized and placed under the direction of Dr. Rehwinkel. The enrollment figure in the Correspondence School has reached 150.

The dedication of the Graduate Hall marks an important milestone in our ministerial training program. It is the first building of its kind in the history of The Lutheran Church—Missouri Synod.

WALTER R. ROEHRS

CONCORDIA THEOLOGICAL SEMINARY SPRINGFIELD, ILL.

Our Springfield Concordia, at this writing, is looking forward to the dedication of Van Horn Hall, the new dormitory now nearing completion. The dedicatory service will be held February 24 in Concordia Gymnasium

and Student Center, concluding with the dedicatory prayer and official opening of the new building.

The Wyneken Missionary Society continues to serve 24 institutions in Springfield and vicinity, under the guidance of Prof. L. M. Petersen. In the fall of last year a group of students from this organization canvassed about 900 homes in Peoria, Ill., about 75 miles from Springfield. On January 20, they opened a Sunday school in this territory, which they will continue to serve. Lecturers in the last few months include the Rev. Justus Kretzmann, the Rev. J. E. Herrmann, the Rev. Alvaro Carino, and the Rev. E. C. Zimmermann.

The Springfield Concordia Seminary Chorus, directed by Prof. Fred L. Precht, is preparing for its annual tour, which will this year take them to the States of Illinois, Michigan, New York, Pennsylvania, Ohio, and the province of Ontario, Canada. March 14-23 marks the time of the tour, with the annual civic concert in Springfield on April 3.

CONCORDIA TEACHERS COLLEGE RIVER FOREST, ILL.

Summer School at River Forest.—The summer session, June 23 to August 8, is divided into two periods: From June 23 to July 3 workshops will be in session. This year the school will offer the Arts and Crafts Workshop, Physical Education and Recreation, and others to be announced. Three term hours of credit may be earned in the workshop period.

The main session will run for five weeks, July 7 to August 8. Eight term hours may be earned during this period. The courses listed cover a wide variety of interest. They are chosen from the fields of learning because of their importance to the students likely to enroll. The selection is made on the basis of the needs and interests of teachers-in-service and college students in the varying stages of academic progress—all the way from entering freshmen to those nearing the Bachelor's degree. For further information or questions concerning courses and credits or the workshops write to Summer School,

Concordia Teachers College, River Forest, Ill.

Courses to be offered:

- A-101 Doctrine and Confessions I
- A-111 Survey of Biblical History
- A-121 Introduction to the Bible
- A-202 Doctrine and Confessions II
- A-303 Doctrine and Confessions III
- A-321 Bible Geography and Antiquities
- A-347 Interpretation of Romans
- A-369 Problems of Religious Education
- A-291 Movements of Thought
- B-225 Introduction to the Study of Poetry
- B-251 Public Speaking
- B-354 Interpretative Reading
- C-131 Survey of United States History
- C-251 Introduction to Sociology
- C-304 Renaissance and Reformation
- C-323 Political Parties and Electoral Problems
- D-141 Principles of Geography
- D-312 Human Physiology
- D-335 Differential Calculus
- D-348 Political Geography
- E-102 Sight Singing and Ear Training
- E-105 Vocal Technique
- E-141 Art I
- E-301 Conducting and Choral Technique
- E-368 School Music
- F-103 The Beginning Teacher
- F-201 Survey of Elementary Education
- F-304 Contemporary American Education
- F-311 Educational Psychology
- F-312 Child Psychology
- F-361 Teaching Religion
- F-362 Language Arts
- F-363 Social Studies
- F-364 Mathematics for Teachers
- F-371a Student Teaching
- F-375 Instructional Materials

Music Activities.—Ernest Moeller, blind pianist of note, presented a concert of classical and lighter music to the delight of students and visitors in the college gymnasium on Tuesday, January 29. The concert was given under the auspices of the Student Activity Council.

The Cantata Chorus, under the direction of Prof. Carl Waldschmidt, will present J. S. Bach's "Mass in B Minor" in the college gymnasium on March 30. The chorus of

200 will be supported by outstanding soloists and by an orchestra largely made up of members of the Oak Park and River Forest Symphony Orchestra. Because of the length of this monumental work the concert will be given in two parts, Part I at 4:00 P. M. and Part II at 7:30.

On March 2 the A Cappella Choir, Prof. V. G. Hildner, director, presents a concert of the more difficult choral compositions. It will include the Bach motet "Sing Ye to the Lord" and a wide selection of religious compositions. To give the audience a greater selection from the repertoire of the choir, the program is divided, the first half being given at 4:00 P. M. and the second part at 8:00 P. M.

Faculty News.—The University of Iowa conferred the Doctor's degree on Prof. John F. Choitz on February 2. His dissertation topic was "A Survey for Handicaps Among 400 Elementary School Children in Johnson County, Iowa."

Dr. Herbert H. Gross has been appointed chairman of the committee on research in geographic education which serves the National Council of Geography Teachers. This is a four-year appointment, requiring a report to be delivered in 1955.

At a meeting of the Illinois Institutional Teacher Placement Association at Illinois Wesleyan University on February 1 Dr. A. V. Maurer addressed the group at a luncheon meeting on "The Work of the National Co-ordinating Committee on Collegiate Problems and Teacher Education."

Student Activities.—The Mission Activities Group, a student organization, has conducted a stimulating program of activities during their annual Mission Week, February 4 to 8. Dr. O. H. Schmidt and other speakers conducted chapel talks treating significant phases of the mission program. Every evening at 6:15 students gathered to discuss the more practical phases of mission work under the leadership of experienced pastors and teachers of the Chicago area. An elaborate display emphasized the needs in mission fields and the activities designed to reach the goals.

The Drama Club, the Concordia Players, under the direction of Prof. Clarence Drews,

presented a children's play, "Rip Van Winkle," in the college gymnasium on February 15 and 16. The performance on Friday evening was for the general public, and the matinee on Saturday was specifically for children. The Drama Club is making an effort to demonstrate to the students, the future teachers, what can be done in the way of children's plays.

Dr. Albert G. Huegli addressed the Lutheran Student Government Conference at Valparaiso on the "History and Purpose of the Conference." A number of students of River Forest participated in the various sectional meetings during the conference from February 21 to 23.

During the entire month of February the students carried on an intensive campaign in support of Synod's "Conquest for Christ."

CONCORDIA TEACHERS COLLEGE SEWARD, NEBR.

Choir Tours.—Both the choirs of Concordia Teachers College and of Concordia High School are on tour during the spring vacation from March 21 to March 30. Prof. Paul Rosel is taking the college A Cappella Choir to the Northwest, and Mr. Paul Foelber is journeying with the Concordia High School Chorus to the South.

Professor and Mrs. Walter Hellwege will accompany the choir together with Conductor and Mrs. Paul Rosel and Manager and Mrs. Henry Werling. Professor Hellwege, our geographer, will serve as resource person for the group on the 4,000-mile itinerary. The High School Chorus, which has traveled extensively during the past years, is going in a new direction, and the students will also be given an opportunity to gain a good deal of educational experience along their route of tour. Mr. John Heussman is serving as manager for the high school group.

The Concordia A Cappella is scheduled to appear in the following localities:

- March 21 Sidney, Nebr., 8:00 P. M.
- March 22 Billings, Mont.
- March 23 Butte, Mont., 2:30 P. M.
- March 23 Great Falls, Mont.
- March 24 Spokane, Wash.
- March 25 Richland, Wash., 8:00 P. M.
- March 26 Boise, Idaho, 8:00 P. M.
- March 27 Buhl, Idaho, 8:30 P. M.

- March 28 Salt Lake City, Utah
- March 29 Cheyenne, Wyo.
- March 30 Fort Collins, Colo., (s)
- March 30 Longmont, Colo., (s)
- March 30 Brighton, Colo, 3:00 P. M.
- March 30 Denver, Colo., 8:00 P. M.

(s) Appearance in morning service

The High School itinerary is planned to include the following localities:

- March 21 Fairbury, Nebr.
- March 22 St. Louis, Mo.
- March 23 St. Louis, Mo.
- March 23 Alton, Ill.
- March 24 Hoffman, Ill.
- March 25 Freistatt, Mo.
- March 26 Little Rock, Ark.
- March 27 Guthrie, Okla.
- March 28 Oklahoma City, Okla.
- March 29 open
- March 30 Kansas City, Kans.
- March 30 Kansas City, Mo.
- March 30 Leavenworth, Kans.

Faculty Members. — President Fuerbringer attended a meeting of the Executive Committee of the Nebraska Council on Children and Youth in January. The committee met in the Governor's Hearing Room in Lincoln to discuss plans for a definite program for accomplishment of some of the findings and recommendations of the 1950 White House Conference on Children and Youth called by President Truman in Washington, D. C.

Miss Ruth Lemke, a music student at the University of Nebraska and a former student of Concordia, is assisting in the Music Department of Concordia the second semester by teaching organ classes. She spends one day a week on the campus. Her work relieves the shortage of personnel in the music department, which has been caused by the rapidly increasing registrations for music courses in past years and by the division of college and high school teaching staffs.

Prof. Herbert Meyer is spending the second semester doing graduate study at the University of Nebraska. Mr. Meyer is on regular sabbatical leave. He is doing graduate work in mathematics, even though his major field of study up to this time has been chemistry. His work this semester and next summer will qualify him to teach mathematics as well as chemistry. The new field

will be advantageous to the college in the development of its program leading to accreditation.

Enrollment. — Enrollment at Concordia this term compares very favorably with that of church-related colleges and the schools of the nation, according to a recent report of the U. S. Office of Education.

In September Concordia's enrollment showed an increase of 2.5%, whereas the teachers' colleges of the nation showed an average drop of 10.9%. Nebraska's teachers' colleges were off 21.5% in enrollment, and Nebraska church-related colleges were down 15.6% on their rosters.

Concordia's increase does, however, show a change in the composition of those in attendance. A breakdown of the student body into men and women reveals a gain of 9.6% in female enrollment but a drop of 2.9% among the men.

The seriousness of this average becomes more apparent when the freshman class is isolated and the comparison of this term's figures are made with those of 1950. The male drop is even greater in this class — 9.5%; the female increase, 21.9%, is significant and offsets the male deficiency.

Since the national average showed enrollments off 7.8%, Concordia is actually 10.3% above what might be expected. Percentages were taken from "Fall 1951 — U. S. Colleges (U. S. Office of Education Report)," and from the school's files.

State Board Visit. — The Board of Examiners of the State of Nebraska visited Concordia recently and made a rather thorough inspection of the institution. The report, written by Mr. Otto Ruff, chairman of the Board of Examiners, states that Concordia has again been approved for recommending certificates to Nebraska's State Department of Education. The report lauds the continual improvement of Concordia in its program, plant, and faculty.

CONCORDIA COLLEGE FORT WAYNE, IND.

The second semester opened January 29. Among courses added to the curriculum are U. S. Government and Comparative Government, History of Music, and a remedial course in English grammar.

Several new students were admitted in the Teacher Training Department and in the "new" Ministerial Department. (NOTE: By "new" Ministerial Department we mean that department where high school graduates with no previous training in foreign languages are accepted.)

The College Choir, directed by Mr. Herbert Nuechterlein, presented a service of song at the close of the first semester and is currently preparing for their spring tour, which will take them to St. Louis and parts south.

The Lutheran High School, located on the campus of Concordia College, will be dedicated in the near future. Plans are made to occupy the building for the 1952-1953 school year.

The college basketball team opened the second semester with a .500. The majority of the team are members of the College Freshman Class.

CONCORDIA COLLEGE MILWANKEE, WIS.

Concordia's debaters were tied for second place in a debate tournament sponsored by Marquette University High School on January 19. Recognition was given to individual debaters as well as to debate teams. The judges announced that Frederick Giese, high school senior of Nekoosa, Wis., was theoretically high man, with 98% points for two debates. Frederick was prevented from entering the third round of debate because of Concordia's policy of distributing opportunities for debate among as many debaters and teams as possible.

The Rev. H. H. Wiechmann of Freistadt, Wis., delivered the annual Semester Day address on February 4.

During the month of February, President Leroy C. Rincker delivered sermons and addresses in Pennsylvania in behalf of the "Conquest for Christ" endeavor.

CONCORDIA COLLEGE SAINT PAUL, MINN.

Activities at our Saint Paul Concordia were resumed after the holidays on January 7. The remaining days of the first month of the new year were spent in completing the first semester, final examinations,

and getting the new term under way. Dr. Henry J. Boettcher is replacing Dr. Nolan C. Kearney as psychology instructor during the second semester. Dr. Kearney is on leave from the St. Paul Department of Education.

Wednesday, January 30, the students dedicated a private prayer chapel. It provides a sanctuary withdrawn from the bustle of the dormitories and the campus in general where members of the Concordia family may bring their requests and adorations to the heavenly Father. The chapel is so arranged as to present a devotional atmosphere. The blond-oak altar and kneeling stands are very simple in design so as not to distract one's attention away from meditation. The altar is furnished with crucifix, candles, and the sanctuary lamp which is kept burning at all times. When the plans for the new library at St. Paul's Concordia were formulated, the students asked for space for a private devotional chapel. They contributed about \$3,000 for the construction and furnishing of the same and are convinced that their money has been well invested in a facility that will enable them to draw ever closer to their Maker and Preserver.

St. Paul will be host to the All-Concordia Basketball Tournament on February 29 and March 1. Visiting teams from Seward's Concordia Teachers College, Winfield's St. John's College, and Concordia's St. Paul's College will be on hand for the occasion. At that time Concordia College, St. Paul, will take the opportunity to show the visitors the new school library building as well as the plans for the new Lutheran Memorial Center Gymnasium.

A. M. AHLSCHEDE

CONCORDIA COLLEGIATE INSTITUTE BRONXVILLE, N. Y.

Concordia's annual presentation of the Christmas play "Send Out Thy Light" was held in Schoenfeld Gymnasium on December 14, 15, and 16. This has been the seventeenth consecutive year that the Nativity play, written and directed by Professor Emil Luecke, has been presented at Concordia. The Concordia Choir, under the direction of Eugene Mott, sang a number of anthems during the performance.

The grades attained by Concordia College

freshmen in the National College Freshman Testing Program placed them above the national average.

The Walter A. Maier library was recently furnished with attractive draperies and completely equipped with chairs and reading tables.

The choir toured the New England States during the intersemester vacation. It presented sacred concerts in our churches in Hartford, Bristol, Danbury, and New Britain in the State of Connecticut, in Springfield, Plymouth, Quincy, and Boston in the State of Massachusetts, and in Providence, R. I.

ST. PAUL'S COLLEGE CONCORDIA, MISSOURI

St. Paul's Day was observed January 25 on the campus by a special chapel service, in which the Rev. W. L. Westermann, pastor of St. Paul's Lutheran Church in Kansas City, was guest speaker. The Rev. Westermann is an alumnus of St. Paul's College.

Treading in the footsteps of four State champions and one national champion will be John D. Weinhold, a senior from Kansas City, Mo. Weinhold won the high school elimination contest held here January 18th for participation in the American Legion High School Oratorical Contest.

CALIFORNIA CONCORDIA COLLEGE

The Oakland Concordia, with the beginning of the new semester, has completed its extensive renovation and improvement program. At a cost of \$125,000 the dormitory has been rebuilt and refurnished. This project included an expanded dining room and a complete new kitchen. The painting of the exterior of the dormitory and gymnasium to match the administration-classroom unit has brought the entire plant into pleasing harmony.

A notable change in the chapel is the installation of a Moeller two-manual pipe organ, for particular use in the teacher training program. This instrument will be replaced late this spring by an Austin organ at a cost of \$18,000.

Additions and replacements in the faculty include Prof. H. Gehrke, M. Mus., music and teacher training; Dr. R. Du Brau, classics; Walter Rubke, English, education; Paul

Stelter, social studies, humanities; Hans Boehringer, social studies, English; Robert Wuerdeman, Latin, German; Walter Miller, physical education, commercial; Lucille Theiss, physical education.

The professional enrollment this year is the largest in the history of the school. Of a total of 212 students in attendance, 75 are ministerial, and 52 are teacher training. The latter number includes 28 girls. The introduction of teacher training also on the college level has resulted in a new emphasis upon this work as a calling for young men and women who wish to prepare for service in the Church. As this program develops, the fast-expanding Western Coast will provide more and more candidates for the teaching profession.

The Concordia Choristers, under the direction of Prof. H. Gehrke, sang several concerts and made numerous appearances in the Bay area before the holiday season. An ambitious program and extensive tour are being planned during the spring months.

The Missionary Society, with Mr. Walter Rubke as sponsor, has been active in the canvassing of promising territories for individual congregations and for the District Mission Committee.

LUTHERAN CONCORDIA COLLEGE AUSTIN, TEXAS

The first marriage to be solemnized in Concordia's Birkmann Chapel was that of Allen Koepsch, an alumnus of Concordia, and Betty Lenz on December 23. President George Beto performed the ceremony. Concordia's annual football banquet in the school dining hall was more than just a sports affair. Dr. H. F. Robinson, deputy commissioner in the State Department of Education, served as toastmaster. Bobby Dillon, Longhorn football star and member of *Look's* all-American team, was the speaker of the evening. Another interesting feature was the movie film of the Longhorn-A. & M. football game on Thanksgiving Day.

Upon invitation, in fact, by special request of the laymen's organization of the American Lutheran Church in the Lee County area, President Beto addressed a representative gathering of laymen, inclusive of several A. L. C. pastors, on the status of Lutheran

union and what might still be in the way of its ultimate realization. President Beto's clear-cut presentation, in particular his candid and unequivocal expressions in such vital issues as the lodge question and unionistic practices in general, were received with evident satisfaction and expressions of sincere appreciation.

William McGill, State Director of Disaster and Civilian Defense, has invited President Beto to serve as a member of the State Civil Defense Committee.

CONCERNING THE KING JAMES VERSION OF THE BIBLE

LUTHERAN EDUCATION, in its December issue, p. 172, copied from the *Christian Century* of October 31 a paragraph which says that Luther A. Weigle, dean emeritus of Yale Divinity School, referring to the Revised Standard Version of the Bible, stated three reasons why a revision was in order: "because the King James Version was based on faulty Hebrew and Greek texts, because scholars now understand better the vocabulary, grammar, and idiom of the Biblical language, and because some 300 words used in the earlier version have changed their meaning during the past three centuries. There was no attempt to write a new Bible, he said, but an effort to *recover* for English readers the *true meaning* of the Bible." (Italics our own.)

If the *Christian Century* has quoted Dean Weigle correctly, this thing looks very serious. If the King James Version, or Authorized Version, was based on faulty Hebrew and Greek texts, if the true meaning of the Bible needs to be recovered for us, do we now find ourselves in such a terrible predicament that we can no longer trust the wording of the King James Version? Can we no longer be sure that this Version, which for 340 years has been so dear to Protestant Bible students, is faithfully presenting God's truth to us?

To allay any possible fear on this point, we quote Dr. Francis Pieper: "The changes in the text which occurred in the course of eighteen centuries are so insignificant that in the seminary we can use the various modern critical editions and the *textus receptus*

side by side without any difficulty. Even if we did not have the results of modern textual criticism and had to rely solely on the *textus receptus*, on which practically all of Luther's translation and the Authorized Version are based, the Christian would not be the poorer in the knowledge of the divine truth. What the Church lacks in our day is not a reliable text of the Bible, but faith in the sufficiently reliable text." (*Christian Dogmatics*, I, p. 340.) A. H. LANGE

COMMENT ON GENERAL CLARK'S WITHDRAWAL

Dr. John W. Behnken, President of Synod, expressed satisfaction over the withdrawal of General Mark Clark as United States appointee to the Vatican. Dr. Behnken said:

"General Mark Clark has performed a service to the American people by asking for withdrawal of his nomination as Ambassador to the Vatican. If further attempts are made to establish a United States embassy at the Vatican, they will be opposed with the same determination with which Americans of all creeds have opposed this unfortunate nomination, now happily withdrawn.

"One good result of the Clark nomination has been free discussion, without rancor or ill will, of the American principle of freedom of religion written into our Constitution, and of the policy of separation of Church and State designed to protect that principle. There is a good deal more straight thinking on these questions today than there was a year ago."

WHEAT RIDGE FOUNDATION SCHOLARSHIPS

The Wheat Ridge Foundation of Wheat Ridge, Colo., offers a number of scholarships in medical social work for the academic year 1952-53 to qualified students who are members of the Lutheran Church. Each scholarship is worth \$1,000 plus tuition fees. The scholarships may be used in schools offering the full medical social work program approved by the American Association of Medical Social Workers. The selection of schools by holders of scholarships will be subject to the approval of the Foundation.

A candidate must be a graduate of an

accredited college or must present evidence that he will be a graduate of such a college by June 30, 1952. In addition, he must have completed the college courses required for admission by the school of social work which he plans to enter. Persons who have completed part of their graduate training in social work are also invited to become candidates. The holder of any one of these scholarships who makes a good record during 1952-53 may have the scholarship renewed for a second year.

Applications for the scholarships must be completed by April 1, 1952. Address all inquiries to Wheat Ridge Foundation Committee on Scholarships, Valparaiso University, Valparaiso, Ind.

LOCATION OF SENIOR COLLEGE

A new site in the Chicago or Milwaukee suburban areas has been chosen as the location for the new Senior College, it was announced by President John W. Behnken.

The decision was reached by a large majority vote of the special 99-man committee appointed at the last triennial convention of Synod at Milwaukee, June, 1950.

Other areas that had also been recommended by the Board for Higher Education were in Iowa at Council Bluffs, Fort Dodge, and Burlington; the Cleveland Heights and Detroit areas; and Colorado Springs, Colo.

Alternate suggestions made at the meeting and given serious consideration were the conversion of existing schools located at St. Paul, Minn., Milwaukee, Wis., and Fort Wayne, Ind.

Funds for the new Senior College will be provided from the proposed Ten Million Dollar "Conquest for Christ" Offering now being planned by Missouri Synod churches throughout the country. Further action in establishing the new school will be taken by the Board for Higher Education some time after the initiation of the "Conquest for Christ" Offering on March 23.

Criteria suggested by the Education Board in determining the location were density of Lutheran population, geographical centrality, cultural opportunities, complementary educational facilities, and accessibility.

DO YOU KNOW?

Pastor-Teacher-Layman Meeting. — At the recent Pastor-Teacher-Layman meeting in Milwaukee, sponsored semiannually by the District Board for Parish Education, six principals offered suggestions for solving "Current Problems in Parish Education." The problems included the policy of the congregation toward children from outside the congregation, tuition, transportation, the Federal lunch program, catechumen instruction, Sunday school enrollment, and Christmas Eve services.

Rev. R. J. Lillie of Cross Congregation, Milwaukee, served as moderator for the panel which consisted of the following teachers: Walter Dobberfuhl, Mount Olive; Herbert Jaeger, Holy Ghost; Martin Koschmann, Pilgrim; Lyle Saeger, Wauwatosa; Walter Schmidt, Nazareth; and Martin Schwanke, Zoar.

The Lutheran Witness (S. Wis. Dist. Ed.)
December 25, 1951

Religious Liberty Upheld. — Students from the Presbyterian Bible Institute at Valparaiso, Chile, were arrested by the police the second week in October for distributing evangelical tracts among the thousands of visitors who had come to the city for a Roman Catholic eucharistic congress. However, officials dismissed the charge against them and assured them of police protection for future distribution of the tracts.

The Christian Century, December 26, 1951

Release. — Backward high school students should be released from school, suspending the compulsory laws, if necessary. So said President Darden of the University of Virginia. The furor his words created is still raging.

Exchanges. — The exchange of persons "has come of age," says the U. S. Office of Education in an announcement that 10,000 foreign educators and students are in the U. S. this year.

The White House, meanwhile, announced the appointment of James Lewis Morrill, president of the University of Minnesota, as chairman of the State Department's Advisory Commission on Educational Exchange.

Knock at Boosters.—Booster Clubs attached to colleges and universities are a menace to those institutions of higher learning, said Judge Saul S. Streit, New York City, as he pronounced sentence on three basketball players of Bradley University, Peoria, Ill. Such clubs, the judge said, are determined that their schools shall have the best teams money can buy. Hence "they become self-appointed agencies for violating rules, while the college executives close their eyes." Judge Streit suspended sentence on the three players (December 8) in view of their service in the Armed Forces.

Babies.—More babies were born in 1951 than in any other year in our history. The 1951 crop was 3,950,000. Last year's total—a record up to that time—was 3,876,000. Reasons for the boom: spurt in marriages after the Korean war began, improved economic conditions due to rearmament expenditures, a lower death rate among the newborn.

Food.—Corn can now be grown on worn-out land through a method using scientifically treated seeds. The American Farm Research Association, Chicago, reports that the new method produced 125 bushels of corn to the acre in a field that a year ago gave only 25 bushels an acre. "We believe we have found a way to grow corn so as to improve the soil, not hurt it, and yet produce ever-higher yields," said Dr. George Scarseth, research director for the farm association.

Music.—Exactly 125 towns of less than 25,000 population have their own symphony orchestras. In New York State small towns have 14 symphonies; in Pennsylvania, 13; in California, 9; in Massachusetts, 8. In five towns of less than 3,000 inhabitants, college people and townspeople join to give the community an orchestra of their own.

The total number of orchestras in the United States is 691, says the American Symphony Orchestra League. Last year the number was 659.

Puppetry.—More than a half million Italian children had a chance to become better acquainted with American life through puppet shows. The performances are sponsored by the Economic Co-operation Administration to inform Italian families what the United States is doing to help them. Children who see the puppet shows frequently write in to the American sponsors wanting to correspond with children in the U. S. A.

Boon or bane?—Television is losing its hold on children—to some degree. This is the conclusion of correspondents who reported to *Variety* (trade journal for the amusement industry) their survey of motion-picture business.

Theater managers say that a growing number of children are coming back to film theaters. This is good news for the managers, whose matinee and early evening trade had been sagging during the past two years.

Lynching.—One lynching took place in the United States during 1951. In 1901 lynchings totaled 130 (25 whites, 105 Negroes). There has never been a year without lynchings.

Private Insurance and Social Security.—Private insurance against sickness met only about 10 per cent of the nation's medical bills. Ninety per cent of the people meet their doctor, hospital, and pharmacy bills on an individual basis.

Sixty-two million workers are covered under the Federal old-age and survivors' insurance system. In 1951 about \$1,140,000,000 was paid out to two million retired insured workers.

PROPOSE USE OF SCHOOLS AS EVENING CENTERS.—A drive is in progress to open additional Chicago public schools as evening community centers. At present only 35 of the more than 400 schools are open one night a week as educational and social centers for the whole family. A recent survey revealed that 44 per cent of the city's neighborhoods have no recreation facilities. Chicago voters will be asked to vote in April on a tax increase to provide around \$900,000 annually for an extended "lighted schoolhouse" program. Advocates of the plan, which is gaining the support of parents and civic and educational groups as well as of school authorities, point out that Milwaukee, with a population about one sixth that of Chicago, uses 51 of its public schools as evening centers.—*The Christian Century*, December 26, 1951.

CURRENT BOOKS AND PERIODICALS

Listing of a title does not constitute unqualified endorsement.

Your public library will gladly co-operate in making many of the books available to you.

The prices listed are the current list prices.

Contributors: John F. Choitz, Herbert Gross, Hulda Korff, A. H. Kramer, Victor Krause, E. Krueger, Theo. Kuehnert, A. H. Lange, Paul T. Luebke, Daniel E. Poellot, Carl H. Scaer, Morton A. Schroeder.

BOOKS

RELIGION

THE BEGINNINGS ACCORDING TO THE BOOK OF GENESIS. By J. M. Weiden-schilling, M. A., S. T. D. Concordia Publishing House, St. Louis, Mo. Paper cover, 185 pages. 1951. 75 cents.

THE BEGINNINGS ACCORDING TO THE BOOK OF GENESIS. Teacher's Guide. By the same author. Paper cover, 206 pages. 1951. \$1.25. Same publishers.

The first book, intended for pupils, presents a clear summary of the fifty chapters of Genesis. In most cases a chapter is divided into two or more sections with questions for study and discussion. The stories are illustrated by some thirty pictures. There are maps showing the inhabited world after the Flood, distribution of nations after the Flood, nations and empires in the days of Abraham, journeys of the patriarchs, and the Holy Land in the time of the patriarchs, also a chronological table of the patriarchs from Adam to Moses.

The second book, *Teacher's Guide*, contains much interpretation, additional questions for study and discussion, many prayers and references to Psalms and hymns. We wish to remark that from the silence of Scripture (we do not read that God spoke to Abraham in Egypt) it is not safe to infer "that Abraham lost contact with the Lord in Egypt," p. 78.

We agree with the author, saying: "If we study Genesis with the problems and needs of the present age in mind, we shall see that it offers a wealth of information to guide our Christian thinking and living in the right direction." What pleases especially is that the Messianic promises in Genesis are pointed out very distinctly. Anyone should find it delightful to read these two books in connection with the Bible.

A. H. LANGE

THE CHURCH ALIVE. By Samuel M. Shoemaker, D. D., S. T. D., Rector of Calvary Church in New York. New York: E. P. Dutton and Co., 1950. 160 pages. \$1.50.

For those whose professional training has been received at the seminaries and normal schools of our Church this volume in the field of pastoral theology offers little that is new. This is not a condemnation of the book, however, since there is an earnestness and sincerity here that atones, in part, for the lack of theological depth. While Dr. Shoemaker has, of course, the Episcopal approach to his subject, many of his points are in keeping with our own principles and are presented with refreshing directness. Again, while this book sounds the prevalent note of ecumenicity and its tendency toward liberal fellowship, it recognizes the right of personal conviction and isolationism on the part of individuals and churches and thus is not another voice in the chorus of union now.

The chapter headings: I. What Is Our Job? II. Hindrances in Our Work. III. What Are Our Sources of Power? IV. Discipline. V. Fellowship. VI. Some Problems Considered. VII. The Church and Evangelism. — These alone indicate stimulating reading.

Some quotables: "Books can be hide-outs and caves from the realities of life." "Unless the Church is converted, the world will never be." "All mere men are partial and fallible;

therefore we must not, as someone said, 'be disciples of disciples, but be disciples of Christ alone.'" "Our ministry is to people, to persons." "Counselors and confessors must be good listeners." "The Christian minister . . . must have a foot in both worlds and know them as well as he can. But his true anchor must at all times be in the invisible world." "Someone said truly that we take hold of Christ by the handle of our sins." "It is important for us to put Christian experience in its rightful setting. It does not come first, and is not in itself the final proof of the truth of Christianity." DANIEL E. POELLOT

QUOTATIONS AND ILLUSTRATIONS FOR SERMONS. Compiled by F. F. Selle and Ewald Plass. St. Louis: Concordia Publishing House, 1951. 496 pages. \$4.50 net.

This book was originally published as the 1935 issue of *Concordia Pulpit*. It has been out of print for some time. Due to many requests for its reprinting, it has now been made available again.

Although the volume is intended for pastors, as the title indicates, anyone who teaches religion will find it a useful reference. It is a compilation of "culled gems of thought and expressions from here and there" quoted verbatim or recast into modern form.

Teachers often look for illustrations to clarify doctrines or concepts. The "Index to Topics" makes it easy to find such illustrations. The following are a few examples from the extensive list: "chastity, eternity, fear of God, forgiveness, obedience, pride, regeneration, Trinity," etc. T. K.

THE TEN COMMANDMENTS WILL NOT BUDGE. By the Rev. Benjamin A. Maurer. St. Louis: Concordia Publishing House, 1951. 104 pages. \$1.75 net.

Here are sixteen well-planned discourses on the divine Decalog. The first presents the background by impressing the reader with the majesty of God, the beauty of His holiness. This furnishes an ideal setting for the next two dealing with the First Commandment, in which is enjoined a reverence for this God. One discourse is given to each of the remaining commandments, with two covering the Seventh. The last three discuss the general character of the Law, re-emphasizing the title of the book, *The Ten Commandments Will Not Budge*.

The author has the happy faculty of combining the language of the Bible, Luther's Small Catechism, and down-to-earth life to show how God's Holy Law acts as a curb, a mirror, and a rule, eventually to lead man to know and to accept the mercy and love of a compassionate Savior proclaimed in His Gospel message.

Throughout, the style is direct and clear, with no effort to startle the reader by mystic vagueness. It is couched in a language in which readers in our own circles will feel very much at home, one with which others to whom it is foreign might well become acquainted.

C. H. S.

EDUCATION

EDUCATIONAL ADMINISTRATION AND SUPERVISION OF THE LUTHERAN SCHOOLS OF THE MISSOURI SYNOD, 1914-1950. By Arthur L. Miller. 1951. Eighth Yearbook, Lutheran Education Association. Printed by the University of Chicago Press. Available at Concordia Publishing House, St. Louis, Mo. \$2.50.

This doctoral dissertation offers an historical survey of the development of administration and supervision of the educational program in The Lutheran Church - Missouri Synod, as well as suggestions for improving the program on the level of the local congregation, the District, and Synod.

The reader will find a happy combination of a penetrating and authoritative research by a man who is thoroughly at home in the work of administration and supervision by virtue of training and experience, by his strategic position as Executive Secretary of the Board for Parish Education, and by being a charter member and an ardent promoter of the Lutheran Education Association.

Dr. Miller has traced and analyzed accurately the supervisory program developed by

the Synodical Board for Parish Education, the District Boards of Education, and the local congregations. He has evaluated the program in terms of accepted criteria of good supervision and by soliciting opinions from qualified persons as to its value and effectiveness.

Here is a volume which merits careful study by all who are charged with administration and supervision of Christian education on all age levels. It will provide interesting and stimulating reading for all who are concerned to gain a clear insight into the educational program of The Lutheran Church — Missouri Synod and who wish to promote it.

The Lutheran Education Association is glad to make available Dr. Miller's book for wide distribution.

A. H. KRAMER

SCHOOL ADMINISTRATION. By Arthur B. Moehlman. Boston: Houghton Mifflin Company, 1951. 514 pages. \$5.00.

This volume by Moehlman is a revision of the 1940 edition. The earlier book treats the same general topic but requires 929 pages to do the job. In the present volume the author treats the subject quite adequately in a book approximately half the size. The central thesis of the present edition is "the principle that instruction is the supreme purpose of the schools and that all activities and services essential to the successful operation and improvement of instruction must be considered as contributory." Beginning with a discussion of the education function, the author discusses the role of education in a democracy. Chapters on principles of organization and operation are followed by school-administration function at community, State, and Federal levels.

Educators will find this volume to be an up-to-date reference on administration statistics. Figures on enrollment at each age level, costs, salaries, as well as information on community, State, and Federal expenditures, are readily available.

It is interesting to note the recognition in Chapter 32 given to the "Non-Public or Protest School." Moehlman asserts that the State can insist that every child receive an education of certain length and quality, but the parents' right to select a protest school or private tutors instead of a public school is a highly valuable right and one that should not be considered lightly.

He further explains that the classification of non-public schools as agencies of protest does not imply that the points of difference are always sharp or that open conflict exists. The selection of the term "protest" implies the basic purpose for existence of the non-public school.

Students of School Administration will find this volume most helpful in presenting and analyzing the complete area of school administration.

V. K.

SCHOOLS AND OUR DEMOCRATIC SOCIETY. By M. H. Willing, John Guy Fowlkes, Edward A. Krug, Russell T. Gregg, Clifford S. Liddle. New York: Harper and Brothers. 1951. 430 pages. \$3.50.

This book has grown out of the University of Wisconsin's School and Society course. The editor, Education Dean John Guy Fowlkes, says that this volume attempts to present "(1) the nature, form, and extent of the controls of public education both official and unofficial, (2) the meaning of democracy in its relation to public schools with respect to individuality and self-government, equality and critical intelligence, (3) some of the responsibilities of professional educators both in and out of school, (4) some of the rights and rewards of teaching, and (5) an overview of schools in relation to their supporting society."

The social role of the school is under consideration. How does the school fit into society? Before this judge's box the school and all its activities pass in review. The authors consider the controls (official and unofficial) of the school, the demands of democracy on the school (commitment to individuality and self-government, concern for equality and critical intelligence), the school's relation to social problems, the curriculum (in and out of the classroom), the teacher's role in school policy, organization, and administration.

In addition, there are several chapters pertaining especially to teachers. Some fundamental questions concerning the teaching profession, such as recruitment, selection, pre-service and in-service teacher education, certification, and placement are discussed.

Of real interest to teachers, the problems of teacher welfare and security, teaching as a profession, teachers' rights and responsibilities, are aired. A closing chapter deals with teachers for tomorrow. Rightly do the authors say: "What does the future hold for the teaching profession? What about the teachers of tomorrow? These questions are of real concern not only to all of those engaged in the various aspects of professional education, but *also to the citizens of every community and area in our country.*" That holds true also for the teachers and their profession in our Lutheran Church.

This book should stimulate some thinking.

J. F. C.

MENTAL HYGIENE IN TEACHING. By Fritz Redl and William W. Wattenberg. New York: Harcourt, Brace and Company, 1951. 454 pages. \$3.50.

In this volume Fritz Redl, who gained widespread recognition in his monograph *Discipline for Today's Children and Youth* (Washington: Association of Supervision and Curriculum Development of the NEA, 1944), and his co-author Wattenberg make another valuable contribution to the area of mental hygiene in the classroom. The authors define mental hygiene as a "field of applied science devoted to helping increase the amount of mental and emotional good health in the world." In this book they deal with conditions which provide for a healthy framework for the development of children.

The introductory chapter, entitled "Food for Thought," offers eleven typical school situations to which mental hygiene principles might be applied. These anecdotal accounts provide sufficient stimulus to continue with Part B, which is somewhat theoretical. Ordinary classroom problems are considered in Part C. These include consideration of emotional disturbances that hinder learning, such as general anxiety, sibling rivalries, relationships to teachers, and poor timing of learning activities.

Chapter sixteen would provide useful material for a professional study group or conference paper. Special mental hygiene problems of teachers as members of a "personality profession" are presented and analyzed. Appendix I contains sources of additional help and information on the topic. Periodicals, pamphlet series, audio-visual aids, national organizations, and local resources are described in detail.

The aim of this book "is to incubate patterns of living among individuals which make people feel at home in the world, happy, free to live with enthusiasm and zest. Certainly, this is a noble objective, but Christian educators may again be thankful that "the one thing needful," the Word of God, is available to them to offer a peace which passes all human understanding.

V. K.

THE SCHOOL GAME BOOK. By Margaret E. Mulac and Marian S. Holmes. New York: Harper and Brothers Publishers, 1950. xi and 124 pages. \$2.50.

The authors of this game book have placed under one cover almost one hundred games, songs, and other recreation ideas that can brighten those gloomy recesses on rainy days or bring back the enthusiastic energy of children to continue the jobs ahead for the day. The games have been adapted to classroom situations. There are games that can be used in connection with arithmetic, spelling, geography, science, and other subjects. They can serve for short periods of recreation and for "pepping-up" the pupils for the activities to follow.

The materials necessary for many of the games are readily available in classrooms, and the simple directions require little or no preparation on the part of the teacher. The games are graded so that the teacher can readily tell at a glance which of the games are best suited for the level of the pupils. All levels are well represented in the book.

The activities include quiet games, observation games, moderately active games, relays, dramatic games, and rhythmic games. Some of the dramatic games lend themselves well to creative dramatic expression by the pupils. There are party plans for special holidays

that will be helpful to the class committee. Primary teachers will appreciate the twenty songs with simple accompaniments, designed especially for use with younger children.

The teacher who constantly tries to vary his activities from day to day and from period to period will find this volume very helpful. It suggests ways to "pick up" the children during that afternoon "lag" and helps the teacher solve problems which arise during those noon hours when the children must remain indoors but wish they might be outdoors.

ED. KRUEGER

READING AIDS THROUGH THE GRADES. Three Hundred Developmental Reading Activities. By David H. Russell and Etta E. Karp. Revised and Enlarged Edition. New York: Bureau of Publications, Teachers College, Columbia University, 1951. 116 pages. \$1.10.

A famous educator once said: "It is a prime responsibility of a teacher not to let mistakes occur." He demonstrated that the teaching process becomes doubly difficult if the converse procedure is followed. An examination of the second edition of this much-reprinted book reveals that cognizance was taken of this educational principle. The emphasis is not on remedial activities. As the subtitle states, this book supplies three hundred developmental reading activities. Reading readiness receives increased attention when contrasted with the previous edition.

This book is a valuable storehouse of reading activities for all of the elementary grades. Utilization should prevent many failures and excite much interest in this vital academic area.

H. G.

CONTINUOUS LEARNING. Bulletin No. 87 of the Association for Childhood Education International. 1200 Fifteenth St., N. W., Washington 5, D. C. 1951. 75 cents.

An article entitled "We Take a Three-Year Lease," by Edith Roach Snyder, Ann Galbraith, and Elsie Welch of the Webster School, Pontiac, Mich., marks a comparatively new trend in elementary education. These teachers believe that each child is an individual, that learning is at its best when a child is well, and that children learn that which they live. With these aims in mind, they developed a program designed to meet the needs of today's children.

Parents have a definite roll in the above program. For the first three years the child who is part of the "school family" plans, plays, works, and grows. His progress, problems, and welfare are discussed through parent-teacher conferences. He remains throughout the first three-year period with the same teacher, and then he goes on to another three-year unit in another room and with another teacher. The many advantages of this type of program are brought out in the article, together with comments from parents whose children are enrolled in this particular school.

This tried and tested program should be of value to our schools. I suggest we give it serious thought.

HULDA KORFF

CHILDREN'S BOOKS

By Morton A. Schroeder

STORIES

Caudill, Rebecca. *UP AND DOWN THE RIVER*. Ill. by Decie Merwin. Philadelphia: Winston. 1951. 115 pp. \$2.00.

As nostalgic as buttons and bows and as charming as a newly starched pinafore, *Up and Down the River* tells the story of a summer's chapter in the lives of Bonnie and Debbie Fairchild. Embarked on a career of selling "sensational new bluing" and "beautifully colored pictures," the two little girls end up with a curious assortment of feathered and furred friends.

Decie Merwin's pictures are as interesting as old Mrs. Whitaker's attic — and fully as rewarding.

Daringer, Helen Fern. *DEBBIE OF THE GREEN GATE*. Ill. by Edward Godwin. New York: Harcourt, Brace. 1950. 232 pp. \$2.50.

Debbie of the Green Gate is the simple chronicle of life among the Pilgrims in Leyden, Holland, seen through the eyes of Debbie Endicott. Debbie keeps house for her father, enjoys the everyday experiences of childhood, and outwits some English spies who are looking for William Brewster. The nearest thing to a climax in this quiet story is Debbie's problem in deciding whether she should remain in Leyden or go to America.

Edward Godwin's delicate line drawings are peculiarly suited to the even tenor of Miss Daringer's soft-as-satin prose.

Daringer, Helen Fern. *COUNTRY COUSIN*. Ill. by Edward and Stephani Godwin. New York: Harcourt, Brace. 1951. 271 pp. \$2.50.

In these days of hectic living and desperate craving for adventure, it is pleasant to read a book that describes the calm of yesteryear. *Country Cousin* does just that, and Miss Daringer should be thanked for fighting the trend toward sensationalism, escapism, and adventuritis.

Susannah Endicott, born and raised on rural Long Island, spends the winter of 1683 in New York. Hers is not an exciting life, but one that is as comfortable as a shade tree in summer.

Children will need to be encouraged to read this kind of book, but one of them is worth a dozen that breathe blood-and-thunder.

Van Riper, Jr., Guernsey. *WILL ROGERS: YOUNG COWBOY*. Ill. by Paul Laune. Indianapolis: Bobbs-Merrill. 1951. 196 pp. \$1.75.

The man who "never met a man he didn't like" is here presented to young readers in another title in the "Childhood of Famous Americans" series. (See LUTHERAN EDUCATION, April, 1951.) Alike in all respects to its well-known predecessors, *Will Rogers* portrays the early years of the man who became one of America's best-loved citizens. Frequent use of euphemisms mars the otherwise easy-flowing narrative.

SOCIOLOGY

THE FAMILY IN VARIOUS CULTURES. By Stuart A. Queen and John B. Adams. Chicago: J. B. Lippincott Company, 1952. 280 pages. \$4.50.

A student of the family is interested in the historical background of the modern family. That family traits and functions are affected by culture is obvious. A knowledge of the extent to which the contemporary family is the result of cultural impact is indispensable for an intelligent point of view on the part of the student.

This volume is the result of studies of family life in different cultures, beginning with primitive societies, followed by family life among the Japanese, the ancient Hebrews and Romans, the early Christians, the Anglo-Saxons, and the English, down to the English colonists in America. The family is, as it were, lifted out of the various cultures, and we are given pictures of its structure and functions in the specific cultures. The purpose of this treatment is to show that the family was and is a universal basic social institution; that it is subject to cultural influences and therefore appears in divergent forms as we trace it through history or observe it in the various societies today; and that a knowledge of this background enables us to understand more fully the standards and practices of the contemporary family and the problems with which it confronts us.

The author's presentation is objective. Theories of family origin are presented, and their evaluation is left to the reader. The data are carefully documented and well organized.

The book is a valuable contribution to the literature in the field and recommends itself as a valuable source in college courses on the family.

T. K.

RECENT ARTICLES

"THE LOCAL SCENE IN AMERICAN HISTORY TEACHING." By Ralph Brown. *Social Education*, January, 1952, pp. 19-22.

Educators are stressing emphasis upon the local community in the teaching of history. In a number of localities teachers have made gratifying experiences by making the local community basic for the study of history. They have found an increase in pupil interest when local biography and local historic landmarks were made the approach, wherever possible, in the study of history units.

The writer of this article relates an incident, imaginary but within the range of possibility in any schoolroom, which illustrates the point. The incident was developed in connection with a lesson in current events. The result was a keen and lively interest on the part of the pupils and a change from a period of drudgery to one of real enjoyment for the teacher.

Recognizing the availability of local historic materials and using these in schoolroom procedures not only follows the sound educational principle of proceeding from the near-at-hand to the more remote, but also supplies the felt need of acquainting pupils more fully with their own community.

"HOMEWORK THAT WORKS." By Ronald P. Daly. *NEA Journal*, January, 1952, pp. 40-41.

Should teachers abolish the assignment of homework? That question has been the topic of interesting debates among educators for some time.

The writer of this article takes the position that the traditional assignment of homework in terms of pages from the textbook is subject to the criticism that "it emphasizes subject matter at the expense of opportunity for child growth during out-of-school hours," and that it frequently results "in misunderstanding, frustration, and poor study habits."

On the other hand, the writer contends that a type of homework which builds knowledge and skills and aids the child's development is wholesome and desirable. This involves three fundamental considerations: 1) the physical, mental, and emotional equipment of the child; 2) the extent of parental co-operation; and 3) the technic and art of planning assignments understood by pupil, parent, and teacher.

Examples of enjoyable home activities which supplement the school program on various age levels are cited. These examples illustrate the writer's distinction between busywork and growth-providing activities.

"LOOKING AT OURSELVES IN THE CLASSROOM." By Alice Cotton Henry. *Childhood Education*, January, 1952, pp. 201-203.

Tensions and strains in classrooms, the result of the increasing complexity of our social life, are faced by teachers on all levels. The writer offers suggestions as to what the teacher may do to relieve or avoid strains in his classroom.

A careful personal inventory will reveal whether the teacher likes children or students; whether he gets joy out of teaching; whether he has a sense of humor, can admit his own mistakes, avoids bringing his own unsolved problems into the classroom, etc. Criticizing either the child or his parents may be found to be a serious mistake after a parent-teacher conference has been held.

Classroom organization and orderly procedure are important factors toward successful teaching; but dispensing occasionally with the established routine may be found a very effective way to avoid strain or relieve tension. Developing an atmosphere of open and frank discussion of problems and recognizing differences of opinion is bound to have a tension-reducing effect.

Finally, teacher-pupil relationship will in no small measure depend upon the teacher's relationship to the principal and the fellow teachers on the staff. "When the basic feeling is one of trust and understanding, tensions are at a minimum."

"HELPING TEACHERS WITH THEIR TENSIONS." By Maurice R. Ahrens. *Childhood Education*, January, 1952, pp. 211-215.

This companion article to the foregoing one by Alice Cotton Henry strikes at the basic cause of teachers' strains and tensions, namely, fear and worry. Some of these are fear of not being able to do a good job, fear of criticism from parents and others in the community, fear of not being liked by the pupils or students.

Teachers' fears and worries can be eliminated or reduced to a minimum if the administrator provides teachers with opportunity to help plan the curriculum and shape the policy of the school. Opportunities for teachers' growth and improvement ought to be provided. The evaluation of one's teaching should be a co-operative procedure between the teacher and the administrator or supervisor. Some teachers are fearful because they have not learned how to deal and work with parents. Such teachers are in need of guidance.

Removal or guidance of the basic causes of tension will save many a teacher from an early doom of his professional career. T. K.

THE PHI DELTA KAPPAN, Volume XXXIII, No. 4; December, 1951. (Single copies may be had at 50 cents from Phi Delta Kappa, 2034 Ridge Road, Homewood, Ill.)

This entire issue is devoted to the topic "Education for Citizenship," a topic which is receiving due emphasis in all parts of the country today. Various citizenship studies and projects are reported, such as the Citizenship Education Project (Teachers College, Columbia), the Detroit Citizenship Study, and others. The 1951 Yearbook of the National Council for the Social Studies, *Education for Democratic Citizenship*, is reviewed by its editor, Dr. R. W. Crary. Some of the vital topics discussed might be indicated by several titles: "Character and Citizenship Education," "Religion in Training for Citizenship," "The Social Education of Young Children," "Needed Research in Education for Citizenship," and others. Of particular interest to this reader was the article by Kermit Eby of the University of Chicago entitled "Learning Person to Person." In it the author outlines his methods of teaching interpersonal relations, based on his philosophy that the individual ". . . is the most important of God's creatures because he is created in God's image. . . ." (P. 216.) He concludes with the statement that "development of constructive attitudes can be achieved only when persons meet persons. They must be achieved . . . with and through people more interested in living values than arguing them." (P. 217.)

Anyone interested in citizenship education (and who isn't?) should have this number of *The Phi Delta Kappan* handy for ready reference.

THE PHI DELTA KAPPAN, Volume XXXIII, No. 5; January, 1952. (Single copies may be had at 50 cents from Phi Delta Kappa, 2034 Ridge Road, Homewood, Ill.)

This issue, devoted in its entirety to the subject "Textbooks and Schools," has as its purposes, ". . . to help teachers make better use of the textbook in their classrooms, . . . to give facts for the teacher or the administrator who is talking with a citizen asking questions about textbooks, . . . to assist the teacher or the administrator who must choose textbooks, . . . to call the attention of students to some unsolved questions about textbooks, and . . . to bring tips on textbook preparation." (Editorial comment.)

Beginning with some thought-provoking discussions in a symposium entitled "What Are Textbooks For?" the magazine brings helpful information by publishers as well as by educators. Several titles will suggest the broad scope of the content: "Why and How Do Textbooks Get Bigger?" "When You Choose a Textbook," "Textbooks Call for Reference Books," "Lift the Workbook Cover," "Economics of Textbook Publishing," "Can Textbooks Be Subversive?" and many others.

As aptly stated by the editor: "If you use a textbook in your classroom, you should be interested in this magazine." PAUL T. LUEBKE

Our Contributors

HENRY H. HOPPE, principal of Salem Lutheran School, Blue Island, Ill.

ERNEST E. YUNGHANS, principal of Immanuel Lutheran School, Baltimore, Maryland.

HILDA MUELLER, teacher at Markus Lutheran School, St. Louis, Mo.

VERNON SCHUMACHER, principal of Zion Lutheran School, Cleveland, Ohio.

HERBERT D. BRUENING, teacher at School of St. Luke, Chicago, Ill.

CALVIN T. RYAN, head of the Language Department, Nebraska State Teachers College, Kearney, Nebr.

CARL F. HALTER, professor of Music, Concordia Teachers College, River Forest, Ill.

Summoned to Rest

OTTO LOUIS HERMAN MUELLER, teacher emeritus, Altamont, Ill., on October 6, 1951, at the age of 75. He had served a total of 42 years as Lutheran teacher and organist at Frankennuth, Monitor, and Macomb, Mich.; Forest Green, Mo.; Jacob, Ill.; and Blue Point, Altamont, Ill. Since his retirement from teaching in 1940 he had lived in the Blue Point community.

ALBERT G. ORTLIP, emeritus, Chicago, Ill., on November 10, 1951, at the age of 69. He had served the Church as teacher and organist at Ash Grove, York Center, Trinity (South Side), and Jehovah, Chicago—a total of 36 years. In 1943 he had retired from teaching.

GUSTAV KAMPE, emeritus, Fort Wayne, Ind., on November 11, 1951, at the age of 97. He had served the Church as parish school teacher for 62 years—the first five years at St. John's (Ohio Synod) and 57 years at Emmanuel in Fort Wayne. He had retired in 1935. He was the last surviving charter member of the oldest teachers' conference in Synod, that of Fort Wayne.

PAUL F. DROEGE, Detroit, Mich., suddenly on December 28, 1951, at the age of 62. He had served the Church as teacher, organist, and choir director for a period of 40 years at the following charges: Concordia, Fort Wayne, Ind.; St. Peter, and St. Thomas and St. Peter, Detroit, Mich. He had been in military service in World War I.

JOHN G. SCHMID, Chicago, Ill., on January 12, 1952, at the age of 65. During his career of 41 years of service in the Church he had uninterruptedly served St. James Congregation in Chicago as teacher, organist, choirmaster, and since 1929 as principal. Because of his interest and achievement in music, he directed the Lutheran Sesquicentennial mass chorus of some 6,000 voices at Soldier Field, Chicago, in 1926; and during the 1933 Century of Progress Exposition in Chicago he was in charge of Lutheran chorus appearances in the Hall of Religion. For 12 years he had served on the Board of Directors of the Northern Illinois District as its financial secretary.

HENRY K. MOELLER, emeritus, Forest Park, Ill., on January 19, 1952, at the age of 68. He served the Church as teacher, organist, choir director, and principal for 42 years at Winnipeg, Canada; London, England, for six years; Clarinda, Iowa; and Forest Park, Ill. At his last charge he served for 30 years until ill health compelled him to retire in 1948. Prior to his retirement he had been secretary of the Northern Illinois District Mission Board for many years.